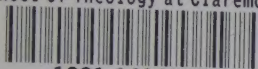


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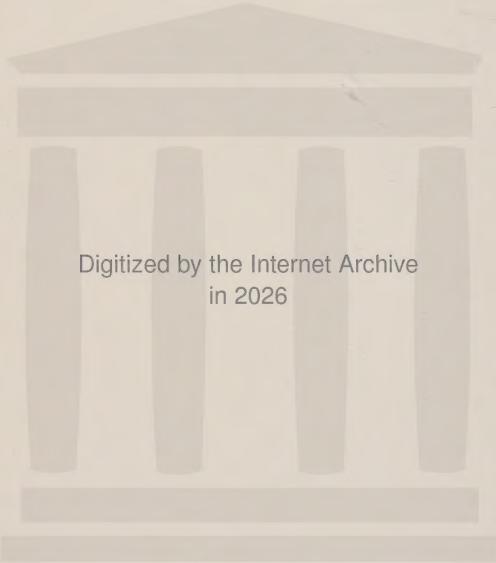


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Charge by Bp. Delaney on
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Discourse on invocation of
saints in the worship of
God -

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by Dr. Jarvis -

A CHARGE
TO THE
CLERGY OF THE DIOCESE
OF
WESTERN NEW-YORK,

Delivered August 17, 1843, at the opening of the Convention
in St. Paul's Church, Syracuse,

ON THE
EXTENT OF REDEMPTION.

BY WILLIAM H. DELANCEY, D. D.,
BISHOP OF THE DIOCESE.

PUBLISHED BY REQUEST OF THE CONVENTION.

UTICA, N. Y.,
MOBART PRESS.
1843.

ALMIGHTY GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life, through the same JESUS CHRIST our Lord. *Amen.*

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy SON JESUS CHRIST came to visit us in great humility ; that in the last day, when He shall come again in His glorious majesty to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the HOLY GHOST, now and ever. *Amen.*

THE CHARGE, &c.

MY BRETHREN OF THE CLERGY:—

By one of the wise arrangements of the Church, it is made my duty to address to you, at least once in three years, a Pastoral charge on some topic connected with the great work of advancing or defending the kingdom of Christ, which has been committed to the Ministry.

This duty is enjoined, also, by canons of a higher authority upon those on whom, in their respective spheres, God in His providence has imposed the dignity and labor of superintending and guiding His Church on earth.

The occasion on which we are met to consult and legislate for the interests of this portion of the Redeemer's kingdom, renders it highly appropriate to select as the subject of the present charge, a point in regard to which right views, with a faithful exposition of them, are essentially allied to the rapid and permanent growth of the Church in this Diocese. The subject is,

THE EXTENT OF THE REDEMPTION WHICH IS IN CHRIST JESUS.

Of the importance of a subject which touches the very essence of the Gospel, no question can of course be raised.

Its frequent discussion, in one of its most important aspects, among those with whom both ministers and people are in daily contact, imposes an obvious necessity of rightly understanding its various bearings; while the still more frequent misapprehension of the views of our Church in regard to it, and the odium sometimes cast upon her for propagating sentiments which she does not entertain, indicate the duty of relighting occasionally the torch of truth,

and of holding forth the Word of Life for the guidance of all within her fold.

Three different theories have prevailed upon the subject introduced to you as the topic of this charge:—

The first is that of Austin, more fully developed by Calvin, moulded into a system by the Synod of Dort,* and holding a distinct place in the confessions and symbols of its more recent advocates—

That Christ died for an elect portion of mankind only.

It is known under the designation of “limited atonement,” and “particular redemption,” and is presented to view clothed in the following phraseology:

“As God hath appointed the elect unto glory, so hath He by the eternal and most free purpose of His will, fore-ordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season: are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only.”†

Directly opposed to this theory, in the opposite extreme, is that which so asserts the universality of the redemption of Christ, as to include the certain final salvation of all mankind.

This theory exists in a two-fold modification of it, viz:

* “At the Synod of Dort, which sat in the year 1618, this peculiar system of Scripture exposition was conveniently exhibited under the form of five distinct Articles, setting forth five distinct Points of doctrine:”

1. Predestination, branching out into election and reprobation.
2. Particular Redemption.
3. Original Sin.
4. Effectual Calling.
5. Final Perseverance.

Faber on Election, pp. 40–48.

“Respecting what are called the *Five Points*, Augustine and Calvin fully and perfectly symbolized, though by neither of them are those Five Points drawn out in that regular form of Articles which has been adopted by the Synod of Dort.”

Faber, p. 75.

† Westminster Confession,

The one alleging the certain final salvation of all mankind, after a portion of punishment, of more or less duration, to the wicked.*

The other view, upholding the denial of all future punishment in another state of being.

Intermediate between these two systems, lies the doctrine of the Church, which, while it distinctly asserts that Christ died for all men, teaches, with equal distinctness, the future and eternal punishment of the impenitent.

In the doctrine of Universal Redemption, as held by the Church, two leading ideas are involved:

1. That the redemption of Christ is unlimited.
2. That the wicked rejectors of it will be eternally punished.

In contending for the first branch of this doctrine, we side necessarily with all those who, however erroneous their views on the second branch, hold to the truth on this. Again, in maintaining the second branch — that the wicked rejectors of Christ's proffered redemption will be eternally punished — we side of necessity with those who, however erroneous on the first branch, hold to the truth in this particular.

The result has been, that the Church has been assailed under the charge of Universalism from one quarter, and of Calvinism from another, while she continues steadily to hold forth the Word of Life, indifferent as to where or when she may cross the territories of surrounding systems in the onward course of evangelic truth, and apostolic order.

The plan which I propose in this discussion of the subject is,

- I. To show that the doctrine above asserted under the two heads of Universal Redemption and Eternal Punishment, is the doctrine of our Church.

* "Universalism is that system of belief which teaches, that according to the Scriptures, spiritual salvation, as conferred upon mankind, in a hereafter state of being, by "the Father of Spirits," through his Son Jesus Christ our Lord, shall ultimately be universal as respects the human race." —p. 4, of "Universalist Belief, by Jason Lewis: Utica Magazine and Advocate Office, 1838." See also p. 22, of do. do.

- II. To test it by the voice of the Apostolic Fathers, and
 III. To bring it to the standard of Holy Scripture, the ultimate arbiter of truth.

THE DOCTRINE OF THE CHURCH ON THESE POINTS.

I. I am then to show that our Church teaches the doctrine of universal redemption in connection with the doctrine of the eternal punishment of the wicked.

1. The mind of the Church is to be sought on the first topic. Is the doctrine of universal redemption the doctrine of the Church? What say the Articles, Homilies, Catechism, and Prayers of the Church on this point?

Her *Article** declares that "the offering of Christ once made, is that perfect redemption, propitiation, and satisfaction *for all the sins of the whole world, both original and actual*, and there is none other satisfaction for sin but this alone."

Although the primary design of the Article was to oppose the sacrifice of the Mass, yet it most comprehensively and explicitly, however incidentally, avows, in terms which need no explanation, the universal redemption of Christ. To say that the "whole world" means the "whole world of the elect," is to limit its import, when neither text nor context warrants the limitation. The term world is used four times in the XXXIX Articles, and in the other cases will bear this strained interpretation with as little plausibility as in this instance.

The XV. Article declares of Christ, "He came to be a Lamb without spot, who by sacrifice of Himself once made, should take away *the sins of the world*."

The *Homilies* speak thus: "That we may the better conceive the great mercy and goodness of our Saviour *Christ in suffering death universally for all men*, it becometh us to descend into the bottom of our conscience, and deeply to consider the first and principal cause wherefore he was compelled to do so."†

"So pleasant was this sacrifice and oblation of His

* Art. XXXI.

† Second Homily on Death and Passion of Christ, p. 292.

Son's death, which he so obediently and innocently suffered, that he would take it *for the only and full amends for all the sins of the world.*"*

"So God loved the world, says St. John, that He gave His only begotten Son. * * * But to whom did He give Him? He gave Him to the *whole world*, that is to say, *to Adam, and to all that should come after him.*"†

How speaks the *Catechism*? From it "I learn to believe in God the Father, who hath made me and all the world, and secondly in God the Son, who hath *redeemed me and all mankind.*"‡

What is the doctrine of her *Prayers* on this point?

Three times in the Gloria in Excelsis, she pleads for mercy to Him "who taketh away the *sins of the world.*"‡

In the preface for Easter Day, in the Communion Service, it is declared of Christ, "He is the very Paschal Lamb which was offered for us, and hath taken away the *sin of the world.*"‡

In the General Thanksgiving, we offer our humble and hearty thanks for all God's goodness and loving kindness to all men; "but above all, for His inestimable love in the *redemption of the world* by our Lord Jesus Christ."‡

And most explicitly is it asserted in the Consecration prayer in the Communion service, that Christ made upon the cross "by His one oblation of Himself once offered, *a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.*"‡

These testimonies are of the most positive and unqualified character. They fully evince the views of the Church on this subject. The whole Prayer Book is in the same current of unequivocal implication of the doctrine. The variety of the phraseology employed to express the universality of our Lord's redemption, silences every attempt to explain away its comprehensive import. "The world," "the whole world," "all the sins of the world," "all men," "all mankind," "Adam, and all that should come after him."

* Second Homily on the Death and Passion of Jesus Christ, p. 386.

† p. 398. ‡ Prayer Book.

That such terms comprehend the entire family of man within the embrace of the atonement, is so plain, as to forbid argument. The extract from the Homily is peculiarly significant. It defines the meaning of the expression, "the whole world," to be "*Adam, and all that should come after him,*" and thus cuts off every species of limitation. As surely, therefore, as Christ died for Adam, so surely in the view of the Church, did He die for all His posterity.

2. But in thus proclaiming the universal redemption of Christ, does the Church swerve from the truth on the other point — the final judgment and the everlasting retribution of the impenitent?

Let us examine :

In her IVth Article, she declares that Christ will return "*to judge all men* at the last day." Judgment implies punishment to the guilty as surely as it does acquittal to the innocent.

Hear the statement of the Homily on repentance :

"But yet this" (i. e. temporal suffering) "is nothing in comparison of the *intolerable and endless torments of hell-fire*, which they shall be fain to suffer, who, after their hardness of heart that cannot repent, do heap unto themselves wrath against the day of anger, and of the declaration of the just judgment of God."* "And above all things, considering *the eternal damnation* that is prepared for all impenitent rebels in hell with Satan."†

How teaches the Catechism? It tells me that in the Lord's Prayer we desire, amongst other things, that God would "keep us from our spiritual enemies and from *everlasting death*."‡

What says the Liturgy? In this the Church prays, "In the hour of death and in the *day of judgment*, Good Lord deliver us."§

She puts in the mouth of her children the address to Christ, "we believe that Thou shalt come to be *our judge*."||

* Homily on Repentance, p. 516.
edition of 1823.

† Catechism.

† Homilies p. 550 : Baltimore
§ Litany.

|| Te Deum.

When the living are standing round the grave of the dead, she implores a gracious Saviour—"deliver us not into the bitter pains of *eternal death*."*

With honest fidelity, she tells the impenitent convict in his cell—"after you have finished the course of a sinful miserable and life, you shall appear before the Judge of all Flesh, who, as He pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment to the wicked, Go ye accursed *into the fire everlasting*, prepared for the devil and his angels."†

In full and explicit terms, therefore, does our Church proclaim the final and eternal retribution of impenitence. In her view, then, the rejection of the doctrine of a limited atonement is not the maintenance of the doctrine of the ultimate salvation of all men, good and bad. In repudiating the theory of the Calvinist, she does not adopt the theory of the Universalist.

II.

THE DOCTRINE OF THE APOSTOLIC FATHERS ON THESE POINTS.

But let us bring the views of the Church on these important topics, to the test supplied by the writings of the Apostolic Fathers.

We do not refer to these venerable men as arbiters of truth, but as witnesses of fact. We do not place their authority on a par with Scripture. We do not regard it as inspired sanction. We attach no infallibility to their opinions.

In regard to them we argue in this way. I select a different doctrine from the one before us, to develop the principle :

In the year 1842 of the Christian era, the Christian Church avows as a doctrine of Christianity, that Jesus Christ is a divine person. Many, out of the Church, deny that this is the doctrine of Christianity. Both parties appeal to Scripture in support of their views. Now to sustain her views on this point, the Church appeals to the

* Burial Service.

† Visitation of Prisoners.

Apostolic Fathers, and finding this doctrine held and taught by them, who were cotemporaries with the Apostles, and succeeded them in the government of the Church, she claims that her views are sufficiently fortified by their testimony to be received as the doctrines taught by Scripture and its inspired authors. The principle embodied in such an appeal to the primitive Fathers, is the principle of looking for pure waters nearest to the fountain — that of searching for the true construction of a law, in the earliest decisions of the courts under it — that of settling the meaning of the constitution, by ascertaining the views of the men cotemporary with its framers, and acquainted with their opinions.*

The primary source of Christian knowledge was the oral instruction of Christ, and His inspired Apostles. They first taught men by word of mouth. Christ wrote no books. The Apostles wrote no books to convey primarily the truths of Christianity to others. The Books of the New Testament were written to confirm, explain, expand, enforce and perpetuate, previously given verbal instruction. The inspired teachers of the Gospel taught first by the living lips. "They spake as they were moved by the Holy Ghost."

But when they did write, they wrote as inspired men, just as they had spoken as inspired men. They wrote as they were moved by the Holy Ghost, just as they had spoken as they were moved by the Holy Ghost. But they continued to be inspired men after they had written the New Testament. Hence their own interpretations of their writings, listened to by their cotemporaries, would be to them an inspired interpretation, as evinced by St. Peter's allusion to St. Paul's Epistles. Now these cotemporaries, who had not only the Scriptures of the New Testament as they existed, but the living instructions of inspired Apostles, to aid them in understanding them, must assuredly be admitted as competent witnesses of the leading facts and doctrines of the Gospel, and to have been in

* See Note A. at end, on the modes of appealing to Christian Antiquity.

a better position to understand them than we are at this late day. The value of their testimony cannot but be seen in this view of it. We do not place this testimony on a par with Scripture. But we appeal to it to substantiate the Church's interpretation of Scripture, and to settle questions of fact. It is plain that the Scriptures of the New Testament were provided for the Church, not the Church for the Scriptures.

We go back, then, to the cotemporaries of the Apostles, and ask what they held and taught on the two great doctrines which we are discussing. What says the venerable Clement?

1. As to the extent of redemption —

"Let us look steadfastly to the Blood of Christ, and see how precious His blood is, in the sight of God, which, being shed for our salvation, has obtained the grace of repentance *for all the world*. Let us search into all the ages that have gone before us, and let us learn that our Lord has in every one of them, still given place for repentance *to all such as would turn to Him*. Even the Lord of All has Himself declared with an oath concerning it, "As I live saith the Lord, I desire not the death of a sinner."

In the same strain, Clement calls upon the Corinthians to consider the long suffering of God, and to think how gentle and patient He is toward His whole Creation: proclaims Him as "being good to all," and declares that He lovingly and kindly bestows His graces *upon all such as come to Him with a single mind*.*

How speaks Hermas? "Go and say *unto all men*, that they repent, and they shall live unto God; because the Lord being moved with great clemency, hath sent me to preach *repentance unto all*, even unto those who, by reason of their evil doings, deserve not to attain unto salvation."

That the extent of the redemption had not become matter of controversy in those early days must be admitted, and hence the incidental way in which it is alluded to, is rather a confirmation of the doctrine when it is stated.

* Wakes' Apostolic Fathers, pp. 158, '59, '60.

There is as little of systematic development of the Gospel in the writings of the Apostolic Fathers, as in the New Testament itself. And if an incidental statement is usually regarded as even better evidence than a direct one, since it excludes design to mislead, and is, as it were, a mere overflow of truth, the casual manner in which this doctrine is affirmed by Scripture and these Apostolic Fathers, must tend to strengthen our convictions of its truth.*

2. As to future and endless punishment, how speak the men who heard the discourses of St. Paul, St. Peter, and St. John?

St. Clement exhorts thus: "Let us lay aside our wicked works which proceed from ill desires, that through His mercy we may be delivered from the *condemnation to come*."†

St. Polycarp says, "Whoever *perverts the oracles* of the Lord to his own lusts, and *says that there neither shall be any resurrection nor judgment*, he is the first-born of Satan."‡

Thus argues holy Ignatius: "Be not deceived, my brethren, those that corrupt families by adultery, shall not inherit the kingdom of God. If therefore, they who do this, according to the flesh, have suffered death, how much more shall he die, who by his wicked doctrine, corrupts the faith of God, for which Christ was crucified. He that is thus defiled, shall depart *into unquenchable fire*, and so shall he that hearkens to him."§

* "Had the Calvinistic scheme been indeed the genuine doctrine of the Gospel as universally received by the earliest Church on the avowed and notorious, and *then* altogether undeniable inculcation of the inspired Apostles, it never could have so strangely expired in the course of the second century" (as maintained by some) "without a vestige of controversy, without a shadow of animadversion. A striking departure from a known Apostolical doctrine, must immediately have excited notice. Such a departure would, at the least, be esteemed a most dangerous and presumptuous *error*: and when I consider the genius of the early Church, which in no wise resembled the contemptuous liberalism of modern indifference or infidelity, I much mistake if it would not have appeared emblazoned in a catalogue of ancient *heresies*."—Faber on Primitive Doctrine of Election, p. 187.

† Wakes' Apos. Fathers, p. 163.

‡ Wakes' Apos. Fathers, p. 187.

§ Wakes' Apos. Fathers, p. 197.

"Thou threatenest me," said holy Polycarp to the Roman Proconsul, menacing him "with the flames of martyrdom, "thou threatenest me with fire that burns for an hour, and so is extinguished; but knowest not the fire of the *future judgment*, and of *that eternal punishment* which is reserved for the ungodly."*

These passages are so explicit, that farther quotations are needless on the point.†

We see, then, that the Church in the 19th century speaks the language of the Church in the 1st century, and I believe it may safely be affirmed, that in no age during the whole intervening period‡ has the voice of the Church at large varied on these great points, of the universal redemption of Christ, and the eventual and eternal punishment of the impenitent and wicked. I might quote the indirect passages from the Apostolic Fathers upon this topic, asserting a resurrection, a judgment, a retribution, exclusion from the divine kingdom, and punishment generally,

* Wakes' Apos. Fathers, p. 294.

† I have confined my quotations to the Apostolic Fathers, i. e., the Fathers who flourished from the year 70 to the year 120 of the Christian era: first, because they are nearer to the Apostles' times; and 2d, because their works are more accessible in translations than those of the later Fathers.

‡ The deviation from Gospel doctrine on this subject, by Origen, about the middle of the 3d century, affords a striking illustration of the perpetuity of essential truth in the Christian Church. The very fact that his peculiar notions on this and other topics, in which he swerved from the simplicity of Gospel truth, as received by the Church at large, gave rise to a controversy, evinces that like the subject of the Arian controversy in a later age, it was the introduction of a novelty.

"It is due to him (Origen) however, and to the cause of truth" (says the Biblical Repository) "to state, that he here expressly admonishes the reader, before entering on the lofty subjects of the final consummation of God's great plan, that he is with great fear and caution about to propose some things rather for discussion and consideration, than for doctrines which he would propound as definite and certain. And he furthermore craves the candor of his reader, that he would not regard what he is about to offer, as amounting to a heretical departure from the received faith of the Church. Such a statement and such a request seem to amount to a pretty full concession, that what he was about to propound would be regarded as heresy by the Church in his day, if he were to assert such things, instead of modestly propounding them for discussion."

Biblical Repository, Vol. IV., p. 658.

which abound in these writings, very much in the form in which they appear in Scripture, and as they are announced in the modern discourses of the Christian ministry, when urging the general sanctions of religion ; but I have preferred the few direct declarations above recited, to multiplying such quotations.

III.

THE DOCTRINE OF SCRIPTURE ON THESE POINTS.

But let us bring these views of doctrine to the ultimate arbiter of Truth — the Holy Scriptures.

1. *The universal redemption of men.*

This is the doctrine of the New Testament. It is not to be supposed that every passage, direct and indirect from this source, should be laid before you. I select some of the most striking and emphatic texts which assert the doctrine.

In the very first proclamation of the Saviour's birth, it was announced as "good tidings of great joy, which shall be to *all people*,"* while His commission to the Apostles, was to "preach the Gospel," or "glad tidings," to *every creature*.†

Following out this commission, St. Paul declares that God our Saviour "will have *all men* to be saved and come to the knowledge of the truth."‡

Our Lord also proclaims that "God sent not his Son into the world to condemn the world, but that the *world* through him might be saved."§

How is the universality of these terms to be resisted ? Let us see.

(1.) First, it is said in answer, that the terms "*all people*," and "*every creature*," mean all *sorts* of people, every *kind* of creature, and not all individuals. This is but mere assertion, in the face of the obvious import of the passages, without authority from the context, and if admitted in the face of the positive meaning of the texts, will render it impossible to prove any doctrine or any fact from Scripture.

* St. Luke, ii. 10. † St. Mark, xvi. 15. ‡ 1 Tim. ii. 4. § John iii. 17.

(2.) Another method of escaping from the universality of these expressions, is to assert that the Gospel was to be preached to all, because all are concerned in it; the elect, that it may be the means of their salvation; the reprobate, that it may seal their condemnation. This, too, is contradictory, for the Gospel is preached as “good tidings” of great joy to all people. There is nothing “glad” or “good” in it to those whom it seals up to eternal woe. The fact that they to whom it comes, know not whether they are included in the number of the non-elect or not, cannot avert the difficulty, for unless *all* are included among the elect to whom this general offer comes, there will be some to whom it is impossible for the Gospel to be *glad tidings* in any sense. We may conclude, therefore, that both the terms in which the Gospel is proclaimed, and its nature, as developed in the proclamation, impose a decided negative to every interpretation which seeks to restrain the universality of its application.

Passing from these general expressions of Scripture to its explication of the doctrine of redemption in detail, we meet with language equally decisive.

Thus in relation to the sacrifice of Christ upon the cross —

St. Paul proclaims “that he gave himself a ransom for *all*,”* and “that he died for *all*.”†

St. John declares “that He is the propitiation for our sins, and not for ours only, but for the sins of the *whole* world.”‡

In the Epistle to the Hebrews, it is said, that Jesus was made lower than the angels, “that He, by the grace of God, should taste death for *every* man.”§

The Baptist announces the Saviour, as “the Lamb of God, that taketh away the sin of *the* world.”||

And St. Paul, that “God is in Christ, reconciling *the* world unto Himself.”¶

To resist the force of these passages, it is declared, that “all men” means “all sorts of men,” in direct and un-

* 1 Tim. ii. 6.

† 2 Cor. v. 15.

‡ 1 John ii. 2.

§ Heb. ii. 9.

|| John i. 29.

¶ 2 Cor. v. 19.

sanctioned opposition to their obvious import, while by the "*whole world*," is said to be intended the "*world of the elect*," in similar disregard of the peculiar explicitness of the Apostle's language. We read, indeed, of the *world* of the ungodly, on whom God brought in the flood — of the *world*, as comprehending its population, good and bad — of the *world*, as indicating such as are out of Christ, and aliens from the commonwealth of Israel — of the *world*, as denoting the Gentiles — of the *world*, as meaning the Roman Empire, and of the *world*, as expressing the physical scene of existence on which our lot is cast ; but of the *world*, in the peculiar sense resorted to, in order to evade the sense of these passages, it is difficult to find any thing like an example in the Sacred Volume. In our Saviour's Prayer, just before His crucifixion, the word "*world*" is introduced not less than nineteen times, in not one of which, does it or can it bear the meaning thus applied to it.

The passages occasionally cited to show that the *world* sometimes means "God's chosen people," the "*world of the Elect*," are 2 Corinthians, v. 19 — "God was in Christ reconciling the *world* unto Himself;" and John iii. 16 — "God so loved the *world*, that He gave His only begotten Son." But these are among the very passages to be interpreted, by previously determining the sense of the term "*world*." To say the least, they bear as strongly in favor of the comprehensive, as of the limited import of the term. To cite them as proof, is to take for granted the point at issue.*

But there is a passage from St. Peter, which applies the redemption of Christ to such as must certainly be classed among the non-elect. It is where he says, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall

* The reasons given by Cruden, in his Concordance, why the elect are called "*the world*," are singularly unsatisfactory. They are these—1st, because they are taken from Jews and Gentiles ; and 2d, because they do participate in the corruption of the world.

Now reverse the position, and it will justify us in calling the non-elect,

bring in damnable heresies, even *denying the Lord who bought them*, and bring upon themselves swift destruction."* Here is a positive assertion that the Lord bought with the mighty price of His redemption, the very false teachers who corrupt His faith, deny Him, and are among the ungodly, reserved unto the day of judgment to be punished. Here, then, the efficacy of redemption is carried beyond the circle of the elect, and it is but a manifest evasion of this explicit text, to affirm that Christ is said to have bought those who deny Him, not because they were actually redeemed by Him, but because they *appeared to others* to belong to the number of the faithful — the elect — who have been redeemed. This would be sophistry in the inspired Apostle.

I have cited the foregoing passages to establish the unlimited extent of the redemption in Christ Jesus, not as covering the entire field of quotation, but as sufficient to evince the truth of the doctrine, and to disclose the unsatisfactory method adopted to evade the direct and obvious meaning of the Divine declarations on the subject.

Nothing so fully exposes the cramping effect of a preconceived system upon the judgment of even pious and good men, as the manner in which the sonorous voice of Scripture, on the great doctrine of the universal redemption of an apostate world, is attempted to be suppressed by those who yet sincerely aim at the glory of God.

And seldom can there be felt in the human mind a more distressing warfare than is carried on between these free and gracious offers of salvation to a lost world, as found in the Gospel, and the counteracting doubts, scruples, and misgivings, which a belief in the doctrine that Christ died for the elect only cannot fail to produce. Were the fervid exhortations to repentance and salvation so abundant in Scripture, to have appended to them, whenever uttered,

* 1 Peter, II. 1.

even the reprobate, "*the world of the elect*"—for they, too, are taken from Jews and Gentiles, and they, too, participate in the corruption of the world.

the doctrine of Election and Reprobation, as taught in the system here opposed, the very annunciation of them would produce a shudder of despair that few minds, however disciplined to piety, could resist.

The force of system will combat for a time the force of truth. But there are few preachers of the Gospel of salvation, that have not noted the oppressive inconsistency of proclaiming with St. Paul, that "God now commandeth *all men*, every where, to repent," and qualifying it in word or thought, by considering this universal call as really and intentionally meant for only a few.

The doctrine of particular redemption is rather to be argued as the result of the doctrine of election, than from the language of Scripture; for if it be admitted that a select portion of mankind are decreed to be saved, then it follows, as matter of inevitable necessity, that the virtue and efficacy of the redemption of Christ must be limited to them.*

Still there are some passages of Scripture alleged to contain the doctrine. Before passing then, to the other subject, let us briefly examine the principal passages which the advocates of particular redemption adduce to sustain their view:

Our Saviour says, "I lay down my life for the sheep."† Here, it is said, is a limited atonement—Christ dying for the sheep. But who are the sheep to whom Christ here alludes? The context shows that he was speaking of His disciples then present, and not of the whole body of the elect, for in a subsequent verse, (verse 16,) He remarks, "*Other sheep I have, which are not of this fold; them also I must bring.*"

Besides, our Lord was not, as the form of the parable evinces, referring directly to His death as an atonement

* "Calvinism is strictly a system of induction from a single well defined principle, and this master principle is the absolute or sovereign election of a certain number of individuals out of the great corrupt mass of mankind, through the medium of personal holiness here, to eternal happiness hereafter." Faber's Primitive Doctrine of Election, p. 67.

† John x. 15.

for sin, but simply contrasting His own character as a "true shepherd," ready to die for the safety and in defence of His sheep, with that of "the hireling," who fleeth and leaveth the sheep, to be destroyed by the wolf.

Again, to say that Christ died for some, is not to say that He did not die for others, or for all men. Else when St. Paul says, "I live by the faith of the Son of God, who gave Himself for *me*;"* or when He proclaims that "Christ loved *the Church*, and gave Himself for it,"† we must in the one case confine redemption to the Apostle alone, and in the other, assert that the Church, contrary to the express avowal of Scripture, comparing it to a grain field,‡ in which are both tares and wheat, and to a fish-net, in which are enclosed fishes, good and bad, contains none but those only who will finally be saved. That the Church which Christ loved and gave Himself for, is not "any invisible Church, consisting of believers only," is shown from his own idea of a Church as a visible body, evinced so clearly when he directs the offended member of his household, if his brother injure him, "to tell it to the Church, and if he hear the Church,"§ the brother was gained. To bring charges before an *invisible Church*, or to obtain the decisions of such a body, or to exclude members from it, are equally preposterous. If, therefore, the Church, according to Christ's idea of it, be a visible body, in which good and bad are intermingled, when he died for it, he died for both the just and the unjust, and the idea of a particular redemption is excluded.

Our Lord's ejaculation, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes,"|| is also supposed to imply the doctrine of a limited atonement, in the fact that God has hid "these things" from the wise and prudent, and revealed them unto babes; whereas the privation spoken of, is not obviously eternal salvation, but simply a knowledge of "these things" here.

* Gal. ii. 20.

† Ephes. v. 25.

‡ St. Math. xiii. 24 and 47.

§ St. Math. xviii. 17.

|| John xvii. 9.

on earth. The contrasted parties are not the elect, and the non-elect, the redeemed, and the not redeemed—but the *wise and learned* among the Jews, who believe not in Christ, and the *ignorant and simple minded*, who received him and repented. Christ had just been upbraiding the proud cities of Chorazin, Bethsaida and Capernaum, in which most of His mighty works had been done, *because they repented not*; and in the passage above cited, He thanks the Father that the great, and rich, and learned, (the wise and prudent,) shut their eyes and minds to the Gospel, yet that the ignorant and poor, (the babes,) received it. Nothing is said in the passage which limits the extent of the redemption through the blood of Christ to an elect portion of mankind.

So also, our Lord's declaration, "I pray not for the world, but for them that *Thou hast given me.*"* "Father, I will that they also, whom *Thou hast given me*, be with me where I am," is alleged to indicate a limited atonement in the expression above marked in italics. But the context shows that our Lord is in that passage speaking not of the whole body of "the elect" or "redeemed," in contrast with the "non-elect" or "unredeemed," but of His immediate Apostles, under the terms "*they whom Thou hast given me*;" for He says in this same prayer, "While I was with them in the world, I kept them in Thy name. *Those that Thou gavest me*, I have kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled."† Again, "neither pray I *for these alone*, but for *them also which shall believe in me through their word.*"‡ It was not then of "the elect," as a body, but of the Twelve Apostles, including even Judas himself, that our Lord speaks, as those that had been "*given*" to him by the Father.

This doctrine of a limited atonement is alleged to be taught, likewise, in St. Paul's Epistle to Titus, where, (Chap. II. 14,) he speaks of our Lord as having given "*Himself for us*, that He might redeem us from all iniqui-

* St. Math. xi. 25.

† John xvii. 12.

‡ John xvii. 26.

ty, and purify unto Himself a *peculiar people*, zealous of good works." Here it is argued, those for whom Christ gave Himself are a *peculiar people*, and not the whole race of mankind indiscriminately. But such a view is opposed both to a strict, and to a general interpretation of the passage — for *strictly*, the Apostle in saying, Christ "gave himself *for us*, that He might redeem *us*," must be understood as speaking of himself and Titus, the writer and recipient of the Epistle; and this would limit the redemption to those two individuals; or, generally, the passage must apply to *all men*; for the context reads thus: "the grace of God that bringeth salvation, hath appeared unto *all men*, (or, as some would render it, "the grace of God that bringeth salvation unto *all men*, hath appeared,) teaching *us*, that denying ungodliness and worldly lusts, *we* should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and Saviour Jesus Christ, who gave himself *for us*, that He might redeem *us* from all iniquity, and purify unto Himself a *peculiar people*, zealous of good works;" very plainly referring the "us" and the "we" to the "*all men*," in the previous part of the sentence.

When then, we look to Holy Scripture, we find ample authority for the doctrine of the Church, that the offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; that the Gospel offers are free and untrammelled by reserve; and that the only restriction is that which arises from the conditions of repentance and faith, on which these offers are made, by a gracious Saviour, to a rebellious race.

2. But coupled with the great doctrine of a free and full salvation to our fallen world, is another, calculated to enforce its acceptance on our reluctant minds — the doctrine of the final Judgment of all men, and the endless Punishment of the impenitent.

To this, let us direct our thoughts. We have seen that such a doctrine is held by our Church, and was inculcated

by the Apostolic Fathers. It is also the doctrine of Holy Scripture.

In reasoning upon the question, what is to be the future condition of men, three sources of argument are employed:

- (1.) Analogies drawn from the present state of being :
- (2.) The Divine Attributes,
- (3.) And the Holy Scriptures.

Although in strictness of argument, we ought to repudiate the first two sources here named, as being, after a Divine communication on the point, no longer to be referred to as arbiters, or guides, yet it may be well, in order to counteract prevailing prejudices, to examine briefly before looking to the Scriptural argument, whether, in fact, they do not sanction the awful truth which God proclaims in His holy Word, quite as strongly as they are imagined to oppose it.

(1.) How then, does Analogy speak on the subject of future and endless punishment ?

Analogy teaches that men may exist in another world, and thus be subjects of such punishment. Men are living agents here. They find that the loss of a hand, a foot, or a leg, is no destruction of the living agent on earth. Hence they infer, that destruction of the *whole* body, by death, will not necessarily be the destruction of the living agent, in that new state into which death introduces him. Our present moral powers not being dependent on our bodies here, may not, of course, be so there. There is no analogy to show that the thinking principle in man is extinguished by the dissolution of his body.*

That this future existence may be a state of punishment, is sanctioned by analogy, because, since we see that sin is followed by punishment in this world — that parents punish their children, masters their servants, rulers their subjects, and governments their citizens, for violations and resistance of their authority and laws ; we are thus taught to expect the punishment of sin from the Great Parent, Master, and Ruler of us all. Since, too, we see in this

* See Butler's Analogy.

world, that natural punishments do not alway follow immediately on the commission of crime, but are sometimes long delayed — that sickness is often a remote, though sure, consequence of criminal indulgence — that the sin of the boy is visited long after in the sufferings of manhood, or old age : so are we taught that our present disobedience to God, may be visited by the long subsequent inflictions of the future life.

As too, we find in this world, that natural punishments here, are often greater than the pleasures which produced them — that the long and bitter suffering of the sensualist, bear no comparison to the transient gratification which caused them, so are we taught not to measure the duration or the severity of the future punishment, by the brief and transient acts which bring it upon our infatuated heads.

Observing, also, as we are forced to do, that carelessness, as well as crime, is a source of suffering in this world — that the reckless husbandman, who neglects the seed-time, may involve himself and family in want and famine by his negligence — that the broken-down fences, and half-cultivated fields of the careless farmer, never fail to suffer by the irruptions which destroy his crops, or diminish their extent and value, we are thus taught by Analogy, that the neglect and the waste of our moral and spiritual privileges may be followed by the dire sufferings which are threatened as their certain portion in the future world, by the **Word of God**.

In the execution of the murderer, and in the broken constitution of the sensualist, we cannot fail to perceive that the visitation of the law of man in the former case, and of the law of nature in the latter, is not solely for the reformation of the offender, but for punishment in what men call the vindictive sense, or rather for the good of others, and thus Analogy teaches that, with similar ends, the punishment of another world may be for an everlasting monument of the Divine abhorrence of sin, an eternal warning against disobedience to God, for the benefit of other beings, the necessity of which will exist so long as there

exist finite beings to be warned, and a Divine Being to be obeyed.*

In the sickly debauchee, never regaining perfect health, and in the victim of the scaffold or the block, never restored to life, may be seen natural indications of a perpetuity of punishment, of a worm that never dies, of a fire that is never quenched.

We may also reason thus — since in our state of being on earth, we notice the continuous existence of mankind, some wicked and some good, some suffering and some happy to the very close of that state, the analogy of nature would thus indicate a similar arrangement in the future world — that there, too, some would be good and happy, and others wicked and wretched to the end of that state of being, and, as it never ends, for ever.

Long before we let in the light of Scripture, then, upon this solemn topic, we may learn from the misty indications of Analogy, that there may be punishments hereafter, and that such punishments may be perpetual.

We admit the insufficiency of this kind of argument to produce entire conviction. And we lay it before you to justify, as it does most amply, these two positions:

First, that if we were to be guided by the difference between opposing analogies on this subject, the balance is in favor of the doctrine of future punishment for ever.

And Second, that there is no such anterior presumption founded on Analogy against future punishment, as should render the positions of Scripture at all questionable in regard to it.

(2.) But how stands the awful truth of eternal punishment in its relation to the attributes of God, with which it is alleged to be inconsistent?

* If it be said that to punish men hereafter for the sake of preventing other beings from apostatising from God, is to make one being suffer for the good of another, we have only to remember that this is in perfect consonance with the order of nature, and the analogy of this life. Thus the animals which men kill and eat as food, by an express law or permission of God, suffer for the good of men.

The only attributes with which it can fairly be supposed to conflict, are his goodness and his justice.

The term *goodness*, is used in its most comprehensive sense, as including *mercy*; i. e., goodness to the undeserving.

Is not God too good and just a Being, to punish sinners eternally?

I answer, that the existence of a natural retribution of sin in this world, under the administration of this good and righteous Being, evinces that the punishment of sin, in some extent, is not incompatible with these attributes.

But, it is said, there is such a disproportion between temporal or finite sin, and eternal or infinite punishment, as to conflict with all proper views of the Divine goodness and justice; in other words, that temporal sin can never merit endless punishment.

Now aside from the fact that this form of objection is but a begging of the question, which is, whether sin shall receive endless punishment, it is obvious that He only who knows the entire circle of the relations of sin to the universe, can judge of the true proportion between sin and its punishment.

Earthly analogies teach us, that in forming a judgment on this point, there must be taken into the estimate, not merely the apparent relation of the one to the other, but the views of the Lawgiver, in affixing the punishment to the crime, and the principle involved in the commission of it.

If you look simply at the offence, and at the penitent offender, you might imagine that he could readily be pardoned and restored, after a slight atonement. But if you take a wider view, and consider how undue lenity would multiply the offence, by encouraging others to similar iniquities, you will see that the permanent visitation of the offender, with the penalty of crime, was exacted, and that the proportion of punishment is to be measured by its relations to others beside the guilty individual.

In a similar way, the relations of future punishment to other intelligent creatures of the Deity, may exact its

perpetuity, and that the sinner be left for ever in the impenitent state which he has chosen.

Still further, it is objected, that by making all punishment eternal, we place all sins, great and small, on an equality, by awarding an equal punishment. No, we answer; for the Scriptures which teach the eternity of punishment to all unrepented sin, teach also, that there will be degrees of severity in this punishment — that some will be beaten with many stripes, and others, with fewer — that it will be *more* tolerable for Sodom and Gomorrah, in the Day of Judgment, than for Capernaum and Bethsaida. The eternity of all punishment does not imply uniformity of punishment for all, which is the doctrine neither of Scripture, nor of the Church.

Briefer punishment may even be more severe than the most extended. Imprisonment for death is milder than death on the scaffold.

The justice of God, taken in connection with His providence on earth, favors the doctrine of punishment hereafter, to say the least. Every prosperous sinner, who lives and dies impenitent, and every suffering saint, who lives and dies penitent and holy, constitute a moral enigma wholly inexplicable, except upon the ground of that retribution in an after state, which our Saviour taught, when He said, all that are in their graves shall come forth — they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.*

* It is sometimes argued from the Divine Attributes, thus:

God *could* save all mankind, but *would* not;

Or, He *would* save all mankind, but *could* not;

Or, He *can* save all mankind, and *will* save them.

To show the fallacy of this argument, let it be tried thus:

God *could* save all mankind from earthly suffering, but *would* not;

Or, He *would* save all mankind from earthly suffering, and *could* not;

Or, He *can* save all mankind from earthly suffering, and *will* save them.

Notwithstanding the seeming conclusiveness of this argument, it is not to be denied that men *do* taste of earthly suffering on earth, and we may as firmly believe that impenitent men *will* taste of the threatened punishment of sin, in the world to come.

(3.) But the final appeal on this tremendous subject, must be to Holy Scripture.

In making this appeal, I will first recite the leading passages which proclaim the doctrine, and then offer the remarks which are necessary to vindicate the interpretation, which the Church upholds.

The declarations of Holy Scripture, on which we mainly rely for the direct assertion of the doctrine of a final Judgment, and of endless woe to the impenitent, are the following :

The annunciation of Daniel ; “ Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and *everlasting contempt*.”*

! The declarations of Christ ; “ Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into *everlasting fire*.”†

“ Then shall he say to them on the left hand, Depart from me ye cursed, into *everlasting fire*, prepared for the devil and his angels.”‡

“ And these shall go away into *everlasting punishment* ; but the righteous into life eternal.”§

“ But he that shall blaspheme against the Holy Ghost, *hath never forgiveness*, but is in danger of *eternal damnation*.”||

The declaration of St. Paul ; “ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power.”¶

The declaration of St. John ; “ And the Devil that

* Daniel xii. 2.

† St. Matt. xviii. 8.

‡ St. Matt. xxv. 41.

§ St. Matt. xxv. 46.

|| St. Mark iii. 29.

¶ 2 Thess. i. 6-9.

deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night, *for ever and ever.*"*

The declaration of St. Peter ; "The Lord knoweth how to deliver the godly out of temptation, and reserve the *unjust unto the day of judgment, to be punished.*"†

"To whom the mist of darkness is reserved *for ever.*"‡

The declaration of St. Jude ; "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire.*"§

"To whom is reserved the blackness of darkness *for ever.*"||

That these passages relate to the future condition of men, to a final judgment and retribution of some kind, is so manifest, that I need not stop to vindicate such understanding of them.

It must be obvious, I think, that among those who admit the authority of Holy Scripture, man to be an immortal Being, and God to be omnipotent, the whole controversy hinges upon the question, whether the terms employed in the above passages, (such as *eternal punishment, everlasting fire, &c.*) do, or do not, imply suffering in another state of being, and that the suffering is endless.

The nature of the suffering, the mode of it, the degree of it, the proportion of it, the instruments of it, the place of it, are not the points at issue, in the present question, which involves only the actuality and duration of the final suffering.

Will men suffer in the future world for unrepented sin, and will the suffering be endless ?

The solution of this question depends upon the interpre-

* Revelations xx. 10.

† 2 Peter ii. 9.

‡ 2 Peter ii. 17.

§ Jude 6, 7.

|| Jude 13.

tation of the language of Scripture, above referred to.—Does that language imply suffering and endless suffering?

1. That the terms of Scripture *can* imply suffering and endless suffering, *i. e.*, that they are capable of such an interpretation, cannot be denied. It is obvious to every reader. They are so understood by thousands. They have been so understood from the times when they were written: the existence of a controversy on the point, evinces it.

Unless it can be shown that there is something in the nature of God, or in the nature of punishment, or in the nature of man, which precludes, of necessity, such an interpretation, we are at liberty so to understand them.

That there is nothing in the nature of God at all incompatible with such an interpretation, is obvious. We see upon the mere statement of the proposition, that it is incompatible with the very nature of God to lie, because God is true. But we do not see that it is incompatible with the nature of God to punish sin eternally in another world because he is just. So far from it, his justice seems to us to exact the punishment of the guilty. If justice import the treatment of each man according to his deserts, then the punishment of the sinner follows, of course, upon his demerits. Even, therefore, if we do not contend (as we might) that the justice of God demands the final punishment of sin, yet we are safe in saying that that attribute is not incompatible with the application of such punishment.

To say that God is, by nature, too good a Being to inflict eternal punishment, is taking for granted the very point in dispute, which is, whether the Divine goodness is compatible with the endless misery of the wicked? It is also to fly in the face of analogy, which shows to us here on earth, that the Divine goodness is compatible with some punishment, with severe punishment, and even with protracted punishment, and justifying the conclusion that if it be thus compatible under the temporary economy of this world, it cannot become incompatible when the par-

ties are transferred to the eternal economy of the world to come.

The holiness and veracity of God are not invaded by giving to the terms before us, the awful meaning of endless suffering in another world. The inference from these attributes, or this part of the Divine nature, would rather be, like that from his justice, in favor of such a view, inasmuch as his holiness necessarily repudiates sin, and his veracity requires the fulfilment of his threats against it. His omnipotence is clearly in favor of the doctrine, evincing his power to apply this threatened penalty of sin. No other attributes of the Deity are involved in the question.

If we then regard the nature of God, as constituted by the several attributes above considered, we may safely pronounce that there is nothing in the Divine nature incompatible with the interpretation of the Scriptural phrases for which we contend, and which the Church, in all ages, has adopted.

That there is nothing in the nature of man, which precludes the understanding of these terms of Scripture in the sense of endless suffering, is an obvious result, not only from the immortality of the soul, which, of necessity, renders man endlessly a subject of reward or punishment, but from his being the creature of God, whose omnipotence can bring him under such a dismal penalty of sin.

That there is nothing in the nature of punishment which precludes this interpretation of the terms in question, follows from two facts:

(1.) That punishment is designed and employed by men, not only as corrective of the criminal, but as retributive, and preventive:

(2.) And Second, that it is so designed and employed by the Deity.

(1.) Human codes inflict punishment in cases where no correction is designed, or is possible. Treason, murder, rape, are all punished on the principle of retribution, and prevention of crime, with no view to the correction of the criminal.

It is sometimes contended that all punishment is correc-

tive, being corrective either of the criminal, or of the consequences of his crime, and therefore it cannot be eternal — the eternity of punishment destroying its corrective character. But this argument is defective in two ways, first, in alleging punishment to be corrective of the consequences of crime. That which does not exist, cannot be corrected. In the case of the murderer, punished by death, no consequences of his crime exist to be corrected by his punishment. He is punished obviously not to correct himself, for death precludes his correction—not to correct, but to prevent the consequences of his crime to society, *i. e.*, the imitation of it by others.

Again, if punishment is designed to be corrective of society, *i. e.*, of others beside the criminal, then surely it may be applied eternally, in case other beings beside the criminal exist eternally, to be restrained by the example of endless punishment from the commission of crime.

If it be urged that the argument founded on the analogy of human laws, is about to expire, under the reforming spirit of the age, which is seeking to expel capital punishment from the criminal code, our answer must be, that as yet the authority of Scripture, experience and common sense prevails; and that the awakening reflections of the thoughtful and sober-minded, are daily becoming more firmly riveted in the truth, that as men are, it is but a mawkish sensibility, that arrays itself on abstract conceptions of the Divine goodness, against capital punishment, after the solemn declaration of Scripture has sanctioned it, and in the face of the actual enactments of a Divine Law, so long binding on the Jews. The wisdom of God in this matter, will doubtless maintain its predominancy over the wisdom of man.

So long, therefore, as human codes bear the impress of the declaration, "Whoso sheddeth man's blood, by man shall his blood be shed," there will be evidence, even in earthly legislation, that punishment may be inflicted where no view is had to the correction of the offender, but solely to the retribution of offence, and the prevention of crime.

(2.) And so, also, in higher than human laws, the same

principle is involved. In the awful enactment of the Almighty, against idolatry, the visiting the iniquity of the father upon the children to the third and fourth generation, it is evinced that punishment is inflicted when the correction of the offender is impossible, not to correct, but to prevent the consequences of his crime. Thus, too, the Deluge, which destroyed the world of the ungodly, the overthrow of Sodom and Gomorrah, the engulfing of Korah, Dathan, and Abiram, most unequivocally show that punishment, even in this world, is inflicted by the Almighty, with no view to correct the offender ; but rather to overawe and restrain survivors.

Were it impossible, in the nature of things, to inflict punishment with any other view than the amendment of the offender, there might be in punishment itself something which forbade the interpretation of the language of Scriptures so long received ; but whilst punishment shall continue to have relation to others, and so to be regarded by both God and man, the fearful penalty of transgression will, of itself, involve the possibility of eternal woe.

That the language is figurative, in some cases, is no sufficient reason for understanding these terms in the restricted sense. An eternal truth may be taught figuratively, as well as literally. The eternal happiness of heaven is depicted under the image of a wedding-feast on earth. Nor does the fact that the figures are drawn from objects finite or temporary *per se*, necessarily imply that the truth taught under them, must be finite and temporary, like the figure. Earthly images may be employed to teach an eternal or endless truth. Because the Deity is spoken of as possessing the attributes and passions of finite man, must we infer that He is not eternal ? In fact, it was our Saviour's ordinary mode to teach the eternal truths of the Gospel, under images drawn from the events and objects of earth. His parables are all framed on this ground.

There is nothing, then, *a priori*, to prevent our understanding of the terms "everlasting," "eternal," "for ever and ever," when applied to the condition of the wicked in a future world, in their unrestrained, and most formidable

sense, as importing endlessness. The nature of the Deity does not preclude it — the nature of man does not preclude it — the nature of punishment does not preclude it — the nature of the language does not preclude it. That the term "*αἰών*" does not always mean endless, in every application of it, however it may weaken the force of the argument, cannot destroy it wholly, unless it can be shown, as was said before, that there be something in the nature of God, or man, or of punishment, which *a priori*, forbids its being understood in the sense of endlessness.

(1.) The term "*αἰών*," itself, being compounded of two words, "*αἰ*," *always*, and "*ών*," *being*, has, as its primitive meaning, the sense of endlessness.

(2.) It is capable of such a sense when applied to future suffering.

(3.) It is contrasted in such a sense in the passage which assigns eternal life to the righteous, and eternal, *αιωνιον*, punishment to the wicked.

(1.) It was understood in the sense of endlessness by the Fathers, as we have seen.

If it be admitted that everlasting punishment, as applied to punishment in this world, means punishment which lasts to the end of the world, or to the end of the sinner's existence in it, then everlasting punishment, as applied to punishment in the next world, must import punishment which lasts to the end of that world, and that world has no end; or to the end of man's existence in it, and man being immortal, has no end to his existence. The conclusion, therefore, is in favor of endless punishment in the future world.

The Scriptures do not hint at any termination of the future condition of the wicked, but the very contrary — "Between us and you there is a great gulf fixed, so that they who would pass from hence cannot, neither can they pass to us that would come from thence."* Nor is the future condition of the wicked any where declared to be remedial, or the future state to be probationary. On the

* Luke xvi. 26.

contrary, our state of probation is on earth — the general judgment which concludes it, is final, and hence the interpretation of the terms “everlasting,” “eternal,” “for ever,” in the sense of endlessness, as applied to punishment, is shown to be correct, not only by the direct and positive meaning and application of these expressions, but also negatively by no such representations of that future state being made in Scripture as to imply its temporary duration.

From these various considerations, therefore, we are justified in the conclusion, that the terms we have been discussing, can, may, and should be understood in the sense of endlessness, when applied to the penalties of sin in a future world, and thus amply sustain the doctrine of the Church upon this point.

That what may be called the textual argument, by which, I mean the proof resulting from the examination of individual passages of Scripture, would confirm the conclusions to which this general review of the force and import of their language has led us, may, I think, be safely asserted, when we remember, that these conclusions in favor of the endless punishment of the wicked in the future world, and the interpretation of the passages as teaching them, have been so received in the doctrine and practice of the Christian Church, from the days of the Apostles.

It would demand a volume, rather than a charge, for this task of Exegesis. My object, as you perceive, has been to set before you, a plain, and easily apprehended argument, in vindication of the views held by our Church on this doctrine.

INFERENCES.

1. It is an obvious deduction from the foregoing exposition of the doctrine of Scripture, and of the Church, that it is the bounden duty of the Clergy faithfully to present these momentous truths to their several flocks, as need may require, and occasion shall be given.

We are on the side of Scripture, and primitive truth — treading in the track of Apostles and Martyrs — unfurling

the banner of Catholic verity, when we proclaim, as did St. Paul, that "God now commandeth all men, every where, to repent"* — that "He willeth not the death of a sinner" — that Christ "gave Himself a ransom for all,"† and that "whosoever will, may come and take of the waters of life freely." In the same strain of truth, we speak, when we proclaim the terrors of the Lord; and depict the Son of Man as a final Judge, to be revealed in flaming fire, "taking vengeance on them that know not God, and obey not the Gospel of His Son."‡

The tongue of love is needed for both doctrines, especially for the latter.

We are the bearers of a fearful message to impenitent and obstinate men; and while we disclose it faithfully, without reserve, let it not be in tones of exultation, as if we gloried in pointing them to the approach of the storm of wrath, which is gathering over their infatuated heads. We may well shudder at the dreadful realities of a final judgment, and eternal condemnation. It is a terrifying, and soul-harrowing truth, which God has commissioned us to proclaim, when He says, "O wicked man, thou shalt surely die."§ And we proclaim it under an awful menace, for if we fail to speak God's will — the wicked man shall die in his iniquity, but his blood will God require at our hands.

But to hear the messenger of God exulting over the miseries of the world to come, is a spectacle at which Seraphim might weep.

Speak ye always, beloved Brethren, in the spirit of Christ, the words of Christ, on this terrific theme; "Knowing therefore the terror of the Lord, persuade men,"|| with the yearning tones of love, to escape from "the wrath of the Lamb."¶

2. But, Secondly, for these momentous doctrines of Scripture and the Church, we bespeak a patient and candid reception by the Laity.

* Acts xvii. 30.

† 1 Tim. ii. 6.

‡ 2 Thess. i. 8.

§ Ezek. xxxiii. 8.

|| 2 Cor. v. ii.

¶ Rev. vi. 16.

Under the influence of a hasty decision, these doctrines are sometimes repudiated by those who, never having fairly and fully examined the abundant testimony from Scripture and primitive antiquity on which they rest, are easily stirred into opposition to these truths. If men dislike to be told of their sins, as little do they rejoice to hear of the dismal punishment which awaits them in a future world.

It must be admitted, also, that the fierce and vindictive tone in which the awful topics of judgment, and an eternity of woe, are proclaimed from some pulpits of the country, has tended to alienate many minds from this truth. The gleaming of the sword of Divine wrath, is enough to rouse the indignant feelings of the corrupt heart, without the unfeeling and repulsive manner with which a fellow-sinner brandishes it above their guilty heads.

Still, the doctrine of future judgment and final woe, is the doctrine of God's Word. As such, it is to be received by all of us, and should have its influence in arresting a career of sin, and in prompting to the choice and pursuit of Godliness. On the final judgment and the eventual and eternal retribution of sin, we base our most solemn appeal to men, to break off their sins, by righteousness, and their iniquities, by turning unto God, and doing good. The reception of the great salvation which the Son of God has provided and proclaimed, through "repentance towards God and faith towards our Lord Jesus Christ," is enforced upon our minds and hearts, by the assurance which God has given, that if it be resisted, "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."*

Finally, we are all, both Clergy and Laity, to bear in mind, that one most essential province of the Church, as "the pillar and ground of the truth,"† is to breast the shock of error, when the rampant spirit of the day, or the perverse workings of a corrupt heart, shall, on mere human devices, erect a battery against unpalatable truth. On this pillar, resting, as it does, on the Rock of Ages, let

* Hebrews x. 27.

† 1 Tim. iii. 15.

us ever fix our eyes. It will be a beacon to guide, if we wander — a tower of strength to defend, if assaulted — a refuge from the storm of doubt — a shadow from the heat of controversy — a home, where, with the utmost intensity of zeal, love, and liberality, “all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.”*

* Prayer Book.

NOTE A.

APPEALS TO CHRISTIAN ANTIQUITY.

There are two modes of appealing to Christian Antiquity :

I. **The Romanist Method**, which appeals to whatever has been handed down, and is received by the Roman Catholic Church now, as tradition, of equal authority with Scripture, thus placing Scripture and tradition on an equality, and requiring her members not to receive, or interpret Scripture, except according to the unanimous consent of the Fathers—she herself determining authoritatively, what books are canonical, what traditions genuine, and what interpretation is to be put upon both.

II. **The Protestant Method**, which is two-fold, viz :

1. To receive the early creeds, and the decision of the first four general Councils, not as of equal authority with Holy Scripture, which is supreme, but as supplying the only true interpretation of Holy Writ, on all fundamental truths, or, as Bishop Jobb expresses it—"As the universal consent of all men, in all ages, is allowed to be the voice of nature, so, the unanimous concurrence of Councils, Churches, Bishops and Fathers, ought to be received as the voice of the Gospel."

2. To regard the primitive writers and writings (other than the canonical Scriptures) not as supplying an authoritative guide of faith, but as *witnesses of facts, and of the prevailing faith of their times*, limiting their testimony, so far as its value is concerned, to the first three or four centuries, and disregarding their private opinions. As witnesses of facts, they testify both directly and indirectly, and thus furnish the *best evidence* for settling the conflicting claims of modern doctrines, and institutions, to be the true faith of Christ, as taught in Holy Scripture.

I have preferred the last of these two Protestant methods, in the preceding discussion. If neither Calvinism nor Universalism is to be found within the first one hundred and twenty years of the Christian faith, it is a fair conclusion that neither was meant to be inculcated in the New Testament.

Some Protestants reject all Christian Antiquity, as of no use in fact, or doctrine ; but they forget that we have to rely upon it for ascertaining the canon of Scripture, and for rejecting the spurious writings that have come down to us under the names of Gospel and Epistles. And they act, it seems to me, as irrationally, as if, in seeking to interpret the Constitution of the United States, we should refuse to open the works of Madison, Jay, or Hamilton, or to look into the earliest proceedings of Congress, of the Executive, or of the Judiciary after its adoption.

NOTE B.

ON THE SEVENTEENTH ARTICLE.

The bearing of the XVII. Article, which treats of Predestination, upon this Point of the Universal Redemption of Christ, is, of course, indirect.

Inasmuch, however, as that Article asserts a doctrine of Election, and inasmuch as if the Calvinistic idea of Election be the kind of Election which it teaches, the doctrine of a limited atonement will flow from it, as a matter of consequence, some remarks appear to be needed to obviate the objection which may arise from this quarter.

There are four senses in which the term "Elect" is employed by Theological writers :

1. In the Calvinistic sense, "the Elect" are certain "individuals chosen out of the world" by the decree of God, unto faith, and holiness on earth, and to salvation hereafter, while the residue of mankind are either reprobated by actual decree, or passed over and left, to eternal punishment.

2. In the Arminian sense, "the Elect" are individuals chosen out of the world to eternal life, in Divine foreview and foreknowledge of the repentance and faith which they exercise, and which, others, who may, if they will, repent and believe, do not exercise, and therefore perish for ever.

3. In the sense of those writers who understand "Election" to indicate mere national privileges, "the Elect" are the *nations* elected to Christian privileges out of the mass of idolatrous nations on the earth.

4. In the sense of the Church, as we think, "the Elect" are *the members of the visible Church of Christ*, enjoying the means of grace and the hopes of glory within that fold, by the due use of which, they make their calling and election sure : the cause of their election being the free grace and goodness of God through Christ.

Now it is only with the first of these four senses of the term "Elect," that the doctrine of the universal redemption of Christ conflicts. That the XVII. Article is *not* to be understood in that first, or Calvinistic sense, which would of necessity imply a limited atonement, we think is proved by the following considerations :

1. Because the Calvinistic view of the Article is incompatible with the explicit declaration of the XXXI. Article, which asserts that Christ died for all men, and also with the XVI. Article, which implies that men may fall from grace.

2. Because nothing is said in the Article about reprobation, which is the necessary correlative of Election, if the term is used in the Article in the Calvinistic sense.

3. Because the Calvinistic sense is incompatible with the general tenor of the Liturgy and Offices of the Church.

4. Because it is inconsistent with the word Elect, in the English Prayer Book, which, in the Baptismal Service, speaks of every baptized child and adult, as admitted by baptism into the number of God's faithful or *Elect* children ; *every one* of whom is taught in the Catechism. to believe in the

physically, but morally,) with a possibility of their defeating that merciful purpose and intention, and thence of their finally falling away to everlasting destruction.

"It, & the XVII. Article distinctly enjoins us to receive God's promises, as they are generally set forth to us in Holy Scripture. The import of the word GENERALLY, is, I suspect, very often, and very widely misapprehended by the readers of the XVII. Article, as it occurs in the English form: It is thought to be equivalent to *usually*, or *for the most part*." "But this is in no wise the meaning of the term." "Its sense is, not *generally*, as opposed to *unusually*, but *generally*, as opposed to *particularly*,"*

"We must embrace the doctrine of *Predestination to life*; but then, as that predestination through the medium of Election into the Church Catholic, is so far as respects PARTICULARS, or INDIVIDUALS, only according to God's everlasting moral purpose and intention, the promises of God, in regard to Predestination and Election, must be received GENERICALLY, not SPECIFICALLY. That is to say, the promises of God must be received GENERALLY, with reference to *the whole collective Church of the Election*, which Christ has founded upon a rock, and which agreeably to His express prophecy can never be finally overturned: not received SPECIFICALLY, with a reference to *a certain number of individuals of that Church* whose particular predestination to life, might thence be erroneously pronounced absolute and irreverible."†

NOTE C.

PURGATORY.

The doctrine of Purgatory, as held by the Romanists, is founded on the distinction of sins, into *mortal* and *venial*; the former of which, receive *eternal* punishment, and the latter are purged away in the fires of inter-medial purgatory. The distinction is without warrant from Holy Scripture, and the Primitive Church. But yet, in the admission of eternal and irremediable punishment for mortal sin, the doctrine of an endless punishment is shown to have been, and to be still held, by the Roman Catholic Church.

The Greek Church has always dissented from the Latin Church, on this point, except during the brief union effected by the Council of Florence, when she gave an evasive, ambiguous, and half way assent to the doctrine of Purgatory — adhering, however, to the doctrine of the eternal punishment of sin: which doctrine, as affirmed in the Charge, has ever been the received doctrine of the Catholic Church of Christ.

Bishop Taylor writes thus, in regard to Purgatory: Vol. II. p. 784: "We have thought fit to annex some few, but clear testimonies of antiquity, expressly destroying the new doctrine of Purgatory. St. Cyprian

* In Latin, *generaliter*, not *plerumque*.

† Faber on Election, pp. 308, 9 and 10.

saieth, "Quando istinc, excessum fuerit, nullas jam locus penitentiae est nullus satisfactionis effectus—" *When we are gone from hence, there is no place left for repentance, and no effect of satisfaction.*" St. Dionisius calls the extremity of death, *τελος ἱερῶν ἀγώνων* — "*the end of all our agonies* : and affirms, *That the holy men of God rest in joy, and in never failing hopes, and are come to the end of their holy combats.* St. Justin Martyr affirms, "That when the soul is departed from the body, *συδος γίνεται*, presently there is a separation made of the just and of the unjust : the unjust are by angels borne into places which they have deserved : but the souls of the just into Paradise, where they have the conversation of angels and archangels." St. Ambrose saith, "that death is a *kāten of rest*, and makes not our condition worse ; but according as it finds every man, so it reserves him to the judgment that is to come." The same is affirmed by St. Hilary, St. Macarius, and divers others. They speak of but two states after death ; of the just and of the unjust — these (the unjust) are placed in horrible regions, reserved to the judgment of the great day ; the other (the just) have their souls carried by *choirs of angels*, into places of rest." St. Gregory Nazianzen, expressly affirms, "*That after this life, there is no purgation.*"

NOTE D.

SOME FURTHER PASSAGES OF SCRIPTURE, INCONSISTENT WITH THE DOCTRINE OF A LIMITED ATONEMENT.

I. Romans xiv. 15: "Destroy not him with thy meat for whom Christ died." Here, it is explicitly intimated that Christ died for him who might be destroyed, *i. e.* lost ; plainly carrying the redemption beyond the limit of the Elect.

II. 1 Corinthians viii. 11: "And through thy knowledge, shall the weak brother perish, for whom Christ died?" Here, again, is the plain intimation, that Christ died for one who might nevertheless *perish* — a position openly hostile to the doctrine of a limited atonement.

III. Hebrews x. 39: "But we are not of them who draw back unto perdition ; but of them who believe unto the saving of the soul." Here is the intimation that some in the way of life can draw back unto perdition. Either these were redeemed by Christ, or they were not ; if not redeemed by Christ, they could not properly be said to draw back, for they were never in the way of life : if they were redeemed by Christ, then persons redeemed, may be lost, by apostatising from the Gospel.

IV. Hebrews x. 28, 29: "He that despised Moses' law, died without mercy, under two or three witnesses : Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted *the blood of the covenant, wherewith he was sanctified*, an unholy thing, and hath done despite to the Spirit of grace?" Here, the apostate sinner is declared to have been sanctified by the blood of the Covenant — plainly evincing, that even this wretched being has not been shut out of the pale of the redeeming efficacy of the blood of

Christ, but by his awful denial, and abandonment of the Son of God. Indeed, ultimate apostasy is obviously incompatible with the doctrine of a limited redemption, and yet against this the Scriptures warn us : and St. Paul has declared, in terms fearfully expressive of his own views, his own personal danger, when he says, 1 Cor. ix. 27 : " I keep under my body, and bring it into subjection, lest that when I have preached to others, I myself should be a *cast-away*."

V. St. Luke xiii. 34 : " Father forgive them, for they know not what they do."

Here, our blessed Lord prays for his murderers. Were they among the Elect? or does Christ pray for the forgiveness of those who are reprobated, by his own decree, to eternal woe? I do not see how we can, on the Calvinistic theory, avoid one or other of these conclusions; either that the murderers of Christ were all among the Elect — or else that the prayer of our Lord was an useless and deceptive one, and the compassion which it implies, no compassion at all. To say that he did not know whether these men could be forgiven or not is to deny His omniscience. — To say that he meant to exemplify a Father's compassion Himself, when he knew these men could not be forgiven, is to make Him a teacher of mercy through a deception. To say that the prayer was meant for the soldiers only, the official agents in the transaction, is to limit its extent, without authority from the context.

NOTE E.

SOME FURTHER PASSAGES WHICH IMPLY FUTURE AND ENDLESS PUNISHMENT.

I. St. Matthew x. 28 : " Fear not them which kill the body, but are not able to kill the soul : but rather fear him, who is able to destroy both body and soul in hell."

Here, is plainly revealed a future state both for body and soul, in which both will be subject to the power of the punishment. If the killing of the body on earth, is a real killing, or murthering, then the killing of the body and soul in hell, must also imply a killing there. Again, if the killing of the body on earth, does not necessarily imply that the body may not exist again in another state, then it follows, that both body and soul may exist hereafter, to be the subjects of punishment — and also, that " to destroy both body and soul in hell," does not mean their annihilation, or utter destruction, any more than the killing of the body on earth, implies its utter annihilation.

II. John v. 28, 29 : " The hour is coming, in which all that are in their graves, shall come forth — they that have done good, unto the resurrection of life, they and that have done evil, to the resurrection of damnation."

Here, is plainly revealed an *after* state of happiness to the good, and of damnation to the evil doers, in a statement which admits not of any spiritualizing it away, by declaring the resurrection to be a moral resurrection, and the death a moral death ; — because such an interpretation would

identify the import of the classes respectively, and make the Saviour speak absurdly and inconclusively, thus : " All that are in their graves"—*all that are morally dead*—" shall come forth"—*shall be morally raised or made holy*—" they that have done good"—*they that are morally raised*, " unto the resurrection of life"—*unto a moral and spiritual life.*—" They that have done evil"—*they that are morally dead in sin*, " unto the resurrection of damnation"—*unto a spiritual condemnation, or death.* Or, to put the language in a connected train, it would read thus—" The hour is coming, in the which all that are *in sin*, shall *be made holy*; they that are made holy, shall come forth to a state of holiness—they that are *in sin*, to a state of sin"—making the sin and its penalty, the crime and its punishment, identical.

III. Luke xvi. 26 : " Between us and you, there is a gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence." The whole passage is an impressive illustration of a future state of being, in which some are irreversibly happy, and some irreversibly miserable. The permanency and unchangeableness of the two conditions, are avowed in the verse above quoted. To explain this passage of the respective condition of Jew and Gentile, making the rich man stand for the Jews, and the Beggar for the Gentiles restored by the Gospel, and the great gulf between them, to indicate their mutual hostility and separation, is an explanation, which the phraseology of the whole passage contradicts ; for,

1. If the Rich man stands for the Jewish nation, who were his *five brethren* ?

2. If Lazarus stands for the Gentiles, how came he in *Abraham's bosom*, the father of the *Jews* ?

3. If an impassable gulf is between them, then the conversion of the *Jews* is impossible.

4. If such interpretation be correct, then as both the Rich man and Lazarus died, both Jew and Christian Gentile, must be in a state of spiritual death.

5. If the Rich man's desire for relief from torment signifies a desire of the Jews for the Gospel, then it contradicts fact, because the Jews have not asked for the Gospel at all, much less with importunity ; and, moreover, it teaches in such a view, that the Gospel is fixedly denied, by actual impossibility, to any and every Jew.

Such are some of the many difficulties resulting from this interpretation of the passage, and which evince to us that our Saviour taught what we have rested upon it, the solemn truth of a future state, in the future happiness of suffering piety, and in the irreversible and endless penalties of unrepented sin.

EXTRACTS FROM THE HOMILIES.

" By all these examples of Holy Scripture, we may know, that as we forsake God, so shall He forsake us. And what miserable state doth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatenings of God. And although he consider not at all

the said misery to the uttermost ; being so great that it passeth any man's capacity in this life sufficiently to consider the same : yet he shall soon perceive so much thereof, that if his heart be not more than stony, or harder than the adamant, he shall fear, tremble, and quake, to call the same to his remembrance."*

"By these threatenings we are monished and warned, that if we, which are the chosen vineyard of God, bring not forth good grapes, that is to say, good works, that may be delectable and pleasant in His sight, when He looketh for them, when He sendeth His messengers to call upon us for them ; but rather bring forth wild grapes, that is to say, sour works, unsweet, unsavory, and unfruitful ; then will He pluck away all defence, and suffer all grievous plagues of famine, battle, dearth, and death, to light upon us. Finally, if these do not yet seive, He will let us lie waste ; He will give us over ; He will turn away from us ; He will dig and delve no more about us ; He will let us alone, and suffer us to bring forth even such fruit as we will ; to bring forth brambles, briars, and thorns, all naughtiness, all vice ; and that so abundantly that they shall clean overgrow us, choke, strangle, and utterly destroy us."†

"Therefore, to conclude, considering the infinite benefits of God, showed and given unto us mercifully without our deserts ; who hath not only created us of nothing, and from a piece of vile clay, of His infinite goodness, hath exalted us, as touching our soul, unto His own similitude and likeness : but also, whereas we were condemned to hell and death everlasting, hath given His own natural Son, being God eternal, immortal, and equal unto Himself in power and glory, to be incarnated, and to take our mortal nature upon Him, with the infirmities of the same : and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us, and restore us to life everlasting ; so making us also His dear children, brethren unto His eternal kingdom of heaven :—These great and merciful benefits of God, if they be well considered, do neither minister unto us occasions to be idle and to live without doing any good works ; neither yet stir us up by any means to do evil things : but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render ourselves unto God wholly, with all our will, hearts, might, and power ; to serve Him in all good deeds, obeying His commandments during our lives ; to seek in all things His glory and honor, not our sensual pleasures and vain glory ; evermore dreading willingly to offend such a merciful God and loving Redeemer in word, thought, or deed. And the said benefits of God, deeply considered, move us, for His sake also, to be ever ready to give ourselves to our neighbors ; and as much as lieth in us, to study, with all our endeavors, to do good to every man. These be the fruit of true good faith : To do good as much as lieth in us to every man ; and above all things, and in all things, to advance the glory of God ; of whom only we have our sanctification, justification, salvation and redemption."‡

* Homilies, p. 73.

† Homilies, p. 27.

‡ Homilies, p. 76.

REVIVALISM AND THE CHURCH.

A

LETTER TO A REVIEWER,

IN

REPLY TO SEVERAL ARTICLES IN THE NEW-ENGLANDER.

BY

A PRESBYTER OF CONNECTICUT.

~~~~~  
*Try the Spirits, whether they are of God.*  
~~~~~

HARTFORD.

HENRY S. PARSONS.

1843.

Entered according to Act of Congress, in the year 1843, by

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TO THE EDITOR OF THE NEW-ENGLANDER.

AT NEW-HAVEN.

MR. REVIEWER,

THE current number of the NEW-ENGLANDER, if, as we presume, it is to be regarded as an exponent of the views of the Congregational ministry in general, must be considered as an important document in the ecclesiastical annals of New-England. When first your review was announced, it was half suspected by such as concerned themselves with it, at all, that its real object was far from a peaceful maintenance of your own peculiar tenets. And if, until now, such have stood in any doubt of their surmise, they may at length with sufficient warrant dismiss it; for behold, your October number appears in helmet and greaves, as when of old there went a champion out of the camp of the Philistines, whose height was six cubits and a span.^a

Three prominent articles directly pointed against the Church, and others indirectly so, would seem ground enough for the assumption on our part, that our affairs are becoming of interest to our neighbours;^b and even, to a class of them who have heretofore affected to regard us more as an ecclesiastical curiosity, than as a living and energetic system of faith, in any way concerned with

^a 1 Sam. xvii. 4.

^b From the Church Chronicle of Oct. 20, we learn that a late number of a Presbyterian paper, in New York, had *nine* articles on the Church, occupying eight enormous folio columns: at the same time the Presbyterian had *six* articles; the Christian Observer, *five*; the Baptist Advocate, *five*; the Christian Intelligencer, *three*; the Christian Secretary, *four*; and the Christian Mirror, *three*; in all thirty-five articles!

the real work of laboring with souls, whether for good or ill. But were this all that renders your October number remarkable, be sure that you would be allowed to enjoy your telescopic observation of us *live Catholics*,^c with no disposition on our part to avoid the inimical lens which we behold levelled at our bulwarks, and telling the towers of our Zion from afar; and even with no complaint of the portentous exclamations which we hear from a crowd of staring observers, who really believe they behold monsters with horns and hoofs, swallowing the disc of the sun, while they are only gaping at harmless vermin that infest the instrument of discovery.^d

There is however in one of your articles, a development so extraordinary, and a series of admissions so important to truth, that in spite of all the misrepresentation it includes, of a system which must be studied, before it can be fully grasped by an adversary; we cannot but do ourselves the justice to seize the advantage it puts into our hands, in devout expectation that it will be of value in settling the contest which it proclaims and provokes.

To your contributor who has chosen to dash his head against our Prayer-book,^e—to the whole of which, as printers and bookbinders have set it forth, ordinal and all, he gives the name of *the Liturgy*!—we have no other reply, than one dictated by humanity. We would remind him that the formularies which he discovers to be so defective, may indeed, by a little ingenuity, want of candour, and lying in wait to deceive, be made to appear to a shallow reader, as heretical as he desires to show them: but that to charge them with absurdity, or want of fluency, dignity and devotional fervour, will only serve to stamp the assailant, in the silent commiseration of all men of taste and discrimination, even of his own persuasion, as either too stupid to appreciate, or too mean to admit, the excellence of what, next to the authorized version of the HOLY SCRIPTURES, has received the suffrages of the world, as the glory of the English tongue. For ourselves, we are no admirers of rare old John Bunyan's sect in religion, or of his tinker-

^c Speech at one of the N. Y. Anniversaries. ^e N. Englander, Vol. I. No. 4, p. 469.

^d Vide La Fontaine.

ing propensities in doctrine ; but so long as we can remember the road which we plodded with his Pilgrim, or retain in our ears the lingering music of his sonorous old English undefiled ;^f we regard too much our own self respect, and the demands of truth, if not the opinions of critics from whom there lies no appeal, to disgrace the cause we advocate, by any desire to detract in the least, from the literary fame of his enchanting allegory. And the rule we prescribe for ourselves, we deem no injustice to others. Therefore, Mr. Reviewer, for your own sake,—not for ours—we wish you well rid of a contributor whose ignorance of the theory and the practice of our Liturgy, Offices and Ritual, is only equalled by the presumption of his attempt^g

To gild refined gold, to paint the lily,
And throw a perfume on the violet.

We confess, however, that he has almost roused our latent love of the picturesque, to indulge itself, under cover of what Southey calls the *ungentle craft of reviewing*, with a delineation of those beauties of extempore liturgies, of which, in common with speculators more used to the manner, we have sometimes been reluctant observers. The hems and the haws ; the spitting and the repetition ; the Battology, and—even by their own not very limited standards—the false theology ; the evident effort to eke out the time ; the impudent familiarity of posture and gesticulation ;—these characteristics of, to say the least, *many* extemporizers, with their horrible irreverence of address to the High and Holy One who inhabiteth the praises of eternity, would furnish a theme for humorous criticism, *almost* as pregnant with nooks for interrogation points and exclamations, as the most faulty of our collects.^h But a descriptive foreground, introducing a congregation half yawning, half scowling ; some standing, some sitting ; some gaping, some smiling ; and some with an energy of effort worthy of a better reward, *endeavoring* to be devout ; would so materially affect the *penseroso* of our real mood in view of these features of

^f Written before reading your article on p. 556, or the passage quoted from Macauley.

^g Vide note, N. E. p. 477.

^h Vide N. E. p. 479, note.

the popular religion, that we forbear to fill up the outline of what promises to be so *good*, and therefore so *ridiculous* a portrait. Let your coadjutor rest assured, however, that we are fully settled as to the interpretation and purity of text, of those two maxims of King Solomon,ⁱ which respect answering according to folly: and though out of that regard to the religion of others, which we endeavor to make a portion of our own, we for this time prefer the former; we shall have no hesitation at a fitting time, if he challenges the alternative, to adopt the latter; preferring a course which is not declared necessarily ineffectual, to that *braying him among wheat*,^j which the same inspired proverbist has entirely discouraged.

One remark however of this singularly original critic, appears in earnest, and may demand an answer. He ascribes to organs, and gowns, and imposing concomitants, the confessed effect, produced by the celebration of divine service, in a well regulated parish church, furnished with all the proper accessories of worship.^k It is true that when all things are done *decently and in order*, (*κατα ταξιν*) as an apostle has enjoined us;^l the wisdom and taste with which our rubrics have been framed under that injunction, is eminently displayed; and a careful Rector, may add much to the amiableness of God's tabernacles, by a diligent observance of their details. But if he supposes these things necessary, in any important degree to the moral sublime of our Service, he is greatly mistaken. He gives indeed his own personal experience in proof; but we shall scarcely feel inclined, on the taste and judgment of such a witness as he has shown himself, to believe that any of our reverend brethren, have been guilty of mutilating or impairing the solemnities, which by strict *adherence to our vows*,^m and a little care beforehand, will usually be made to convince those who "come in and believe not, or are *unlearned*; so

ⁱ Prov. xxvi. 4, 5.

^j Prov. xxvii. 22.

^k N. E. p 470. And here we will only add, that his difficulties on the subject of our *office for Matrimony*, will be explained by a glance at the title, which professes to be a form not for the *Legalizing*, but for the *Solemnization* of Matrimony; which by God's blessing is now *Legal*, even in Connecticut.

^l 1 Cor. xiv. 40.

^m Bp. White, quoted by Bp. Brownell, Fam. P. Book, p. 10.

that falling down, they will worship God, and report that God is in us of a truth.”^a

In corroboration of what we say, we will only add, that it has been our lot, Mr. Reviewer, to celebrate different services of the Church in meeting-houses, academies, school-rooms, garrets, and hovels; and almost in barns; for we were, on a late occasion, very near contracting for no more dignified a place of missionary labour, than such, as from the circumstances of our Redeemer's birth, we judged the very lowest retreat in which we might venture to claim His adorable presence among two or three. But though the circumstances have, on several such occasions, been anything but imposing,^o—we have never heard the exclamation from any but your friend, the contributor—*how inappropriate—how absurd!* We will show him a little school-house, not a hundred miles from Hartford, in which, on a summer evening, about a year ago, a room-full of the sons of the Puritans, heard, for the first time in their lives, a service, which, though necessarily performed with every disadvantage, was with breathless interest and reverence appropriated, or, at least, beheld. Judging from the attendance and interest on a second experiment, the effect had been anything but what your contributor would have it: and when, six months afterward the bishop of the diocese visited a flourishing parish, and confirmed eighteen persons, chiefly heads of families, in a town where, a few months before, no minister of the Church had ever officiated, we heard no one exclaiming, *how naked!* Indeed, sir, while no one will accuse us of undervaluing the decent adornment of churches, or the glorious accompaniment of music and organs^r; we have sometimes been struck with beauties in our service, when thus reduced to native majesty, which, we doubt not, would have escaped us for a lifetime, had it been our lot to intone the same litany in St. Paul's, or Westminster Abbey, which an American missionary more usu-

^a 1 Cor. xiv. 24, 25.

^p N. E. p. 470.

^o N. E. p. 470.

^q Ibid.

^r But *organs* are at last discovered to be *evangelical*, in spite of all the profound protestations of Cotton Mather's *Magnalia*, Vol. ii. p. 228. A learned friend once showed me a passage from Sir Walter Raleigh on disuse of ritual worship, which I should like to copy in full, so prophetic has it proved. *Hist. of the World*, p. 296. Hooker *Eccles. Pol.* book v.

ally utters with "the voice of one crying in the wilderness." Indeed, sir, like the gospel itself, it is the same, when ministered in a forest, with St. John Baptist in his camel's hair and leathern girdle; or with St. Paul in the capitol, in his pallium* and fringes. It is possible, indeed, that, at first, there will be no one to *say amen at our giving of thanks*;† for in communities educated by Puritans, so scriptural an arrangement is utterly unknown; but experience has shown us, that so singularly opposite to your contributor's impression has been the effect even of a naked and limping service, that a deficiency of responses, need never occur a second time in the same place; for as often as we have tried the experiment, we have always found a goodly number of devout persons, glad enough to forget forever, that *free expression of feeling in accordance with the spirit of the age*,‡ which so much more fascinates your reviewer's delicate sensibilities, than all the sublime variety of utterance, which the SPIRIT gives us in the prayers of the Church, from the simplicity of the Confession, the fervour of the Litany, the grandeur of *Te Deum*, and the rapture of *Gloria in Excelsis*, to that unutterable thrill of the Trisagion, which blends us with the liturgical worship which St. John beheld within the veil,§ and "brings all heaven before our eyes."

It would be pleasant and easy to show a list of eminent names among the dissenters, who have done themselves the credit to confess very different views with regard to our worship, from those for which you, Mr. Reviewer, have made yourself responsible. Suffice it to say, that the very Morrison—whom, for stage effect, you make us consign to a perdition known only to bad logic, and a desire to prejudice the uninformed,||—thought he could in no

* 2 Tim. iv. 13. (Φελόνη) *Pallium sacerdotale*. Joan. Meursii Gloss.

† 1 Cor. xiv. 16.

‡ N. E. p. 473.

§ Rev. iv. v. vii. 9. viii. 3. xix. "The worship of heaven, it seems, is liturgical and ritual, even to the use of incense. We hope our friend, the contributor can give the heavenly host credit for *as full a flow of feeling* in the performance of such worship, as if, on the contrary, every one had a "psalm, a doctrine, and a tongue" of his own! How pleasant the thought, that the multitudes of pious dissenters, when *made perfect* at last, will join in this ritual as devoutly as the glorified souls of Hooker, and Herbert, and Ferrar! But it is a blessed privilege to *come unto the heavenly Jerusalem* beforehand!

|| N. E. pp. 546. 553.

better way serve the eternal interests of the Chinese, than by translating a portion of the Anglican Prayer Book, into their tongue; and that the very distinguished Robert Hall, hesitated not to pronounce it the first of all uninspired compositions! Dr. Clarke thanks God for such a Book. If you prefer to differ from the most eminent of those who have dignified the ranks of dissent, you are welcome to your solitude of envy, hatred, and malice; or if your fault is really in the head, rather than the heart, the quiet answer of our beautiful ritual must be in the motto which Coleridge says is found under the herb rosemary in the old herbals:

“Sus apage, haud tibi spiro.”

And with these remarks, we dismiss this part of our subject; leaving the ritual year of the Church to roll on through her *Zodiac of Festivals*,^x till time shall be no longer; doubting not, that she will continue to bow to her allegiance, the hearts of all to whom the Lord shall vouchsafe the spiritual illumination to appreciate the *clothing of wrought gold* in which she comes before her spouse, in the glorious places of his feet.

Your article on Mr Carey's ordination,^z we have no desire to assail. It is true, that the reverend presbytery have *no potential voice in determining who shall take part with them in the ministry*,^a and are all under vows, uttered at the most solemn moment of their lives, and sealed with the Holy Sacrament of the Eucharist, to “submit themselves to the godly judgments, and follow with a glad mind the godly admonitions”^b of their reverend Father in God; and if a question should ever arise in our minds, as to how far we may prefer our own judgment after such an engagement, perhaps by your very excellent remarks upon this matter, we shall be assisted

“To see ourselves as others see us.”

But here, Mr. Reviewer, as we come to the point, and prepare to consider what is said by your eloquent and able contributor upon

^x Wordsworth's Eccles. Sketches, part iii. Sonnet xv.

^y Bp. Dehon's Sermons.

^z N. E. p. 536.

^a N. E. p. 595.

^b *Vide* the Ordinal.

the BODY OF CHRIST,^c we shall change our manner, and suit ourselves to the seriousness with which earnestness in religion, even when it errs, cannot but inspire those who are earnest themselves ; and with which, by your adoption of his article, you eminently merit to be addressed.

If I said that your October number is of great importance to us, and the principles involved in this discussion, I spoke with reference chiefly to the attitude of combat which, in the article upon Bishop Whittingham's charge, you have openly and deliberately taken ; the novel though manly position you have chosen to occupy and strengthen with a show of breastwork and redoubt ; and the deadliness with which you seem determined this warfare shall proceed, to the utter extermination of yourselves or your antagonists.^d

The charge of a bishop sitting like another son of Onias,^e " compassed with his brethren round about," and discoursing to them of things concerning the family over whom as a Father under God, he is called to preside, can in no way be considered as a challenge or defiance. The hero of a New York platform at the Tabernacle, inhaling the incense of popular breath, might be left like Demosthenes, declaiming to the waves—till the sure ebb of the tide shall leave him high and dry with his mouth full of pebbles for his reward ; nor can it be considered as an assault, if what the winds prated of his words, should be used to point a moral, or illustrate a discourse.

But when you deliberately transplant the latter to your pages, and set him forth as the champion of a system,^f and assume all the responsibility of his *great swelling words*,^g and the weighty matters they envelope ; nay, adopt all the fearful consequences, which, in the opinion of those whom you attack, should warn you from the dangerous issue—then if you throw yourself into this Scylla of contest, to avoid the Charybdis of absorption, you are welcome to the *dernier resort* you have chosen. Connecticut, into whose tranquillity you bring the war, can furnish you

^c N. E. p. 545.

^d *Ib.* 555.

^e Ecclesiasticus, l. 1. 11. 12.

^f N. E. p. 555.

^g 2 Peter, ii. 18.

all the *real service* you desire to encounter: but we cannot but remind you how different is your present tone of seriousness and alarm, from that self-congratulating hum of premature triumph, with which, in days that are past, you of New Haven could crowd about Governor Saltonstall, to felicitate him on having routed Messieurs Cutler and Johnson,⁴ and demolished the Church forever.

What has chiefly struck us in your article on the BODY OF CHRIST, is a series of concessions or assertions, from which we gather the following important principles; to all of which, with certain explanations, we shall readily respond—Agreed.

I. That there is a great system of religion, which may be called CATHOLICITY.⁴

II. That this system is not *Popery*, nor *Puseyism*, whatever these and it may have in common.⁴

III. That it is this system which is the basis of the formularies, catechism, ritual, and standard theology of the Anglican Communion.⁴

IV. That hence, all *honest* and *consistent* members of that communion must adopt this system.⁴

V. That the popular religion is based on a system adverse to this.^m

VI. That the difference between the systems, is not one of *non-essentials*, but affects the very nature and being of the Faith.ⁿ

⁴ Trumbull's Hist. of Connecticut. Vol. ii. p. 33.

⁴ N. E. pp. 548, 554. There are very few heads as clear on this subject as your contributor's; and therefore I subjoin an explanation of the term CATHOLIC, as it occurs in our creeds, and offices. The *vulgar* uses of the term are two. First, it is made synonymous with *Romish*; and second, it is made to mean *Liberal*, i. e. latitudinarian; the former is the more ignorant, the latter the more stupid. CATHOLIC, means with us, and with all men who are entitled to the use of words—just what it meant with Ignatius, Cyril, and the Nicene Fathers, that is to say, with the men, with whom the Creeds originated. It means, *Orthodox* as to doctrine; *Apostolic* as to origin and form; and *Identical* as to essence, with the original company of believers, whose holy communion was called *Universal*, to exclude provincial or individual societies, as incompatible with the very idea of the Church. Hence we say the Latin Churches are *Catholic*; but oppose their errors as *uncatholic*. Vide Ignatius ad Smyrn § viii. Also St. Cyril, quoted by Bp. Pearson *in verb.*; and Bp. Pearson on the Creed, Art. ix.

⁴ N. E. p. 548.

^m N. E. pp. 554, 555.

⁴ Ib.

ⁿ Ib. p. 546.

⁴ N. E. pp. 546, 548.

VII. That hence the Gospel of Catholicity is *another gospel* from your own.^o

It is now no matter how *we* have been used to understand these things; but it is important that you are willing to admit them: and to exhibit yourself thus *fundamentally* at issue with the Anglican Communion, with which the framers of the Saybrook Platform professed doctrinal agreement.^p Hitherto, it has been hard to convince you, that there was anything to contend for between us. You have been wide awake to the position in which you would stand, when reduced to an utter independence, and shown as new-fangled in creed, as you are novel and amorphous in organization. You have declined the honour, of being considered *another gospel*. And when from your ranks there have been conversions to us, you have always, with an excess of the charity that *hopeth all things*, stigmatized the returning child, as lacking in piety, and the victim of a morbid taste. You have hurled at such the accusations of wantonly injuring the holy ties of kindred; and have declared it impossible that conscience had any jurisdiction within the range of the *minor points* on which we differ. To see you assuming another tone then, is at once startling and inspiring. If you are the authenticated representative of your sect, and your brethren are willing to sustain you in this new position, it is easy to predict that the conflict will be no trifling work. It is for life or death. It will be warm: but, blessed be God, it will be soon over.

In declaring your system to be essentially *another gospel* from ours, you have declared one of the twain to be so corrupt, that against it lies the most withering curse of the SPIRIT of the LORD; for, by that same SPIRIT, says the Apostle—"though we, or an angel from heaven preach *any other gospel* unto you, than that *which we have preached* unto you *let him be accursed*."^q We did not think you would willingly come to this issue, boldly and like a man; but it will all turn upon the question, whether *the system delivered by St. Paul and the apostles*, be coincident

^o N. E. p. 546.

^q Galatians i. 8.

^p Trumbull's Hist. Conn. vol 1. p. 514, and Bp. Brownell's Charge of 1843, p. 26.

with *that which constitutes the basis of the Anglican Confessions and theology;* or with *that which, since the time of Whitfield and Edwards, has been gradually acquiring the character of the popular religion of New England.*⁸ Separating then, as we are most bounden, the *men*, from the systems in which they have become entangled; and taking the systems with the above definitions, which are essentially your own; let us with a devout prayer for the guidance of the SPIRIT of counsel and of spiritual strength, come to the question, *which of the two was the gospel delivered,*—which neither man nor angel was to supplant. And first let me remark that your criticism upon the word ECCLESIA,⁹ will here avail you nothing at all. We shall, for clearness, translate it, as usual, THE CHURCH, as did the translators of *Geneva*,¹⁰ without any of the scruples of your contributor: while we have no objection to translate it *congregation*, with Archbishop Cranmer; or whatever you will, with any body; so long as this unit of multitude ECCLESIA is intended. You lay it then, as the great characteristic of the system you oppose, *to take men in masses, and propose to save them as connected with this ECCLESIA, by which it understands a visible organization.*¹⁰ You must be aware, however, that it takes not *men in masses*, but *one by one*; sealing to

⁸ *Supra* (i. ii. iii.) p. 11.

⁹ *Supra* (v.) p. 11.

¹⁰ N. E. pp. 548—554.

¹¹ N. E. p. 550.

¹² I am surprised at the ignorance of your contributor on this point. He says, "The authors of the Geneva version, which King James' version was designed to supersede, avoided the use of this word from the dialects of the middle ages, wisely judging that if introduced into the Bible, it would carry something of its own associations along with it . . . and this was one of the things which made their version unpalatable to the powers that ruled in England," (1) see p. 550. I wonder if he has ever seen the books he talks about! If so—where have the Geneva translators avoided this word! On the contrary, I say that *they first introduced it* into an English version of the Bible, in many of the very stiffest passages, in which it is objected to. E. g. Take 1 Timothy iii. 15, which all dissenters hate, and torture as Socinians do the first chapter of St. John's Gospel. Three English versions appeared before the *orthodox Geneva one*, which your contributor praises, viz. Wiclif's, 1380, Tyndal's, 1534, and Cranmer's, 1539. In all these it is *the congregation!* But the Geneva version came out in 1557, with the phrase, "*the Church of the living God, the pillar*" &c. The Romish version in 1582, copied the Genevan exactly; and since here the authorized translators found Calvinist and Papist agreed, they published King James' version in 1611, without venturing to alter what their profound antecessors had established! So much for his theory as to the origin of the word, in our Bibles, which is a fair specimen of the dependence to be placed on his judgment of the thing! See Eng. Hexapla, London, 1841.

¹³ N. E. p. 555.

every child of faith singly, for himself, and on stipulated conditions, the promises, which, we confess, we regard as made to men, *as connected with a visible organization*; even as it is said in Scripture, “the LORD added to the ECCLESIA daily such as should be saved.”^x

While then we admit the characteristic which we thus profess, we utterly deny any such inference as you would draw from the admission, in direct opposition to the whole tenour, and the express language, of the charge of the bishop of Maryland.^y What you call *individual responsibility*, as we shall show in the sequel, in no way clashes with this notion of *visible organization*, which on the contrary, by God’s grace and wisdom, secures and demands it the more. And if this be so, the chief ground of your appeal to popular prejudice, against the system you decry, is utterly unfounded.

The CATHOLIC SYSTEM then, for—happy in an adversary at last, too sagacious to confound Catholicity with Popery, and too generous not to avow the distinction—we take the conceded name; the Catholic system *does*, in one sense, *deal with men in masses*,—in *two* masses—the kingdom of Satan and the kingdom of CHRIST,—the world that lieth in wickedness, and the Church of the Living GOD. By the former, we understand the Gentiles, and all who are not united to CHRIST, by a confession of His name before men, and the sacrament of Holy Baptism, unimpaired by excommunication or apostacy. By the latter, in common with even the Puritans,^z we understand “A CONGREGATION of faithful men, in the which the pure word of GOD is preached, and the sacraments be duly administered, according to CHRIST’S ordinance, in all those things that of necessity are requisite to the same.” The Catholic system, dealing therefore with these two masses, *does* propose to snatch men from the one, and to add daily to the other “such as shall be saved.” This congregation is of course *visible*, and must be *visible*, to be a congregation at all, to which additions can be made, by the *visible* sacraments appointed by CHRIST himself for

^x Acts ii. 47.

^y Bp. Whittingham’s Charge, p. 23.

^z See Dr. Jarvis’ “No Union with Rome,” foot note, on page first of Preface to second edition.

discipling the nations. It has been visible always, since the promise of Him, who was to bruise the serpent's head. It was so, when Abel sacrificed—when Noah floated on the waters—when the Father of the faithful and all his house received the seal of circumcision—when the Israelites were baptized unto Moses in the cloud, and in the sea—and when Parthians, and Medes, and Elamites, and men out of every nation under heaven, were knit together in the communion of the HOLY GHOST, called Christians at Antioch, and professed “one Lord, one Faith, and one Baptism,” all over the world. In this *visible organization* it is true, every individual works out his own salvation with fear and trembling,^a and shall stand in his own lot,^b at the end of time. It is a house, in which every one that is builded and keeps his place,^c in union with the chief Corner-stone, will be safe when the winds blow, and the floods come, and the houses not compacted by joints and bands, and built upon that Rock, are tottering around him. It is a family, in which many brethren are taught even in individual prayer, to say not *my* Father, but *our* Father :^d in which the SPIRIT receiving all the faithful into His own unity, and dwelling in all at once, makes one individual of many :^e in which no man lives to himself,^f or is saved for himself alone, but finds himself and his brethren members one of another,^g and expects his own inheritance only with all them that are sanctified.^h Hence it is this *visible organization*—this system of saving men *in a mass*,—to which as one body, the promises are made ;ⁱ for which as an individual, CHRIST gave himself ;^j from which as an individual, He is taking away decaying and corrupted members ;^k and which as a mass or body, His Bride—He will present unto himself in glory, “not having spot, or wrinkle, or any such thing, but holy and without blemish.”^l

Again, there is a figure, or rather a fact, in which salvation as connected with organized unity, is still more forcibly expressed.

^a Phil. ii. 12.

^b 2 Cor. v. 10. Daniel xii. 13.

^c Jude 20, 21.

^d St. Luke xi. 2.

^e 1 Cor. vi. 17, 19.

^f Rom. xiv. 7.

^g Rom. xii. 5.

^h Acts xx. 32, xxvi. 18.

ⁱ Gal. iii. 19. Col. iii. 15.

^j Eph. v. 25.

^k John xv. 2, 6.

^l Eph. v. 26, 27.

have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now *we are the body of Christ*, and members in particular. And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.

We should think you could scarcely read this, with no "compunctious visitings of conscience," when you recollect that from a system, by all the force of language identical with this, you have declared your own, *another gospel!* But if this representation were alone by itself, it might be more pardonable for you that you can so ingeniously explain it away; than it is, when we consider that such is the whole scope of the New Testament on the subject. It is justly urged against the Socinians, by yourselves in common with us, that a very conclusive argument against all isolated texts, may be drawn from the universal tendency of Scripture language with respect to the Redeemer, to beget the idea of his glorious Godhead.⁷ Is such an argument of no force when it works against yourselves? And will you not at least allow that such is the tone of Scripture with respect to the Church, that it very naturally begets the notion of a visible and organized society, in connection with which it has pleased God to adopt, purify, sanctify, edify, and finally save men through the blessed blood of CHRIST, who loved the Church, and gave himself for it? I know not how a professed controvertist and polemic may answer me this solemn inquiry,⁸ but I am willing to leave it to every plain man, in Connecticut, who has intelligence enough to understand it, and who reads his big bible once a week with the spirit of a little child,

And that it is no thrusting of a cold and cheerless system between the soul and its Saviour, to maintain that CHRIST saves, and builds us up, and preserves us *as connected with this visible organization*,⁹ is evident from the tone of grateful joy, in which St. Paul asserts the same, when he speaks of "the Head—from which all the body, *by joints and bands having nourishment ministered, and knit together, increaseth* with the increase of God."⁶ "For

⁷ Horsley, and your own writers.

⁸ Psalm xxv. 9.

⁷ N. E. p. 554.

⁸ Col. ii. 19.

we are members," says the same apostle, "of His body, of His flesh, and of his bones." And so favorite with this fervid apostle, is this system of *salvation as connected with organized unity*, which to you is foolishness and a stumbling-block, that we have almost the same thing again in his epistle to the Ephesians, when he says :—

Till we all come in the *unity of the faith* . . . unto a perfect man, unto the measure, of the stature of the fullness of CHRIST;

That we henceforth be no more children, *tossed to and fro, and carried about with every wind* of doctrine

But speaking the truth in love, may grow up into him in all things, which is the Head, even CHRIST;

From whom, the whole body, *fitly joined together and compacted by that* which every joint supplieth, according to the effectual working, in the measure of every part, *maketh increase* of the body, unto the edifying of itself in love.

We have never supposed till now that any one understood "the Church of the first born, which are written in Heaven," as it occurs in the twelfth of Hebrews, to refer to the Church militant here on earth. On the contrary, when the apostle says, *ye are come*", we have been accustomed to understand him as addressing that part of the Church which is militant, and urging them to persevere by the example of the great cloud of witnesses^w who having gone before, now look down from their beatific repose, and beckon us onward in our heavenly race. "The general assembly, and church of the *first-born*," is an expression carrying us back to the long catalogue of elder brethren, enrolled in heaven before us, of which the apostle had been treating in the former chapter^x; and occurring, as it does, in connection with the angels, and God the Judge of all, and the spirits of just men made perfect—it had never struck us as referring to the saints on earth. But if it does, we certainly see no reason, why it should not refer to a visible society, in which it has pleased God to "set first, apostles, secondly, prophets, thirdly, teachers;" and to appoint two sacraments, as generally necessary to salvation; and which consequently, an adversary might stigmatize as an *outward corporation, with its prelates, its priests and its ordinances*.^y I am aware, indeed, that by *those*

^t Eph. v. 30.

^u Eph. iv. 13.

^v Heb. xii. 22.

^w Heb. xii. 1.

^x Heb. xi.

^y N. E. p. 553.

which are written in heaven, if you make the phrase synonymous with *written in the book of life*, your system would naturally lead you to understand an unknown, and hence invisible, band whose salvation is *predestinated*, and who have little to do to make their election sure; but, that even the *book of life* has erasures, and that hence the assembly enrolled in heaven may be interpreted, of such, as by perseverance unto the end, have escaped being *blotted out* of that book, are important things which that system is willing to forget.*

After a recurrence, therefore, according to your advice, to these passages from St. Paul's epistles, we are willing to repeat your own remark,^a viz. that if our "idea of a Church is shewn to be unfounded, it will need but little argument to convince a candid man that the whole system is erroneous; and, on the other hand, *if that idea is warranted by scripture*, there is a fair presumption *that the remainder of the system is not far out of the way.*"

But you would gain for your own a favourable contrast with this system, by alleging that it destroys *individual responsibility*.^b But how is this, when (*dealing with a mass of men*, who say, *men and brethren what shall we do?*) it answers in the language of St. Peter, on his first proclamation of the gospel—"Repent and be baptized, *every one of you*, in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST!" What your notion of *individual responsibility* may be, I cannot tell; but whether yours, or that of the Church is nearest to the gospel pattern, we shall see by a few plain questions. When a man asks you, *what shall I do?* do you ever give the answer of St. Peter? Do you, as does our catechism, tell each individual baptized, the solemn truth which St. Paul told to the Galatians,^c whom, because they walked contrary to their profession, he reproached, not as children of the world, but as disobedient children of God? Do you make the souls committed to your care, under-

* Phil. iv. 3. Rev. iii. 5. xxii. 19. See all this discussed in *Faber's Primitive Doctrine of Election*, a book which, with God's blessing, might have saved poor Cowper from a miserable life, and an end of lunacy.

^a N. E. p. 550.

^b Acts ii. 37, 38.

^c N. E. p. 546.

^d Gal. iii. 27, 29., and the Catechism; "a member of CHRIST, the child of God, and an inheritor of the kingdom of Heaven."

stand how St. Paul could, with propriety address the disobedient Galatians thus^e?

Ye are all the children of God, by faith in CHRIST JESUS,

For, as many of you as *have been baptized* into CHRIST, have put on CHRIST . . .

And if ye be CHRIST's, then are ye Abraham's seed and *heirs*, according to the promise.

Are the children entrusted to your system, informed that they are not "*unclean*, but *holy*^f?" Are they informed, that they have been "*sealed* with that HOLY SPIRIT of promise which is the earnest of our inheritance^g;" and hence solemnly urged to "grieve not the HOLY SPIRIT of God whereby they are *sealed* unto the day of redemption^h?" Are your ministers wont to enforce upon their people, such a doctrine as the apostles taught concerning the other sacrament? Do they say, in the usual tenor of their teaching—"the cup of blessing, which *we* bless, is it not the communion of the blood of CHRIST: the bread which *we* break, is it not the communion of the body of Christⁱ?" Are they wont to explain the unity of the Spirit, as does the apostle when he adds, "For we being many are one bread, and one body; *for* we are all partakers of *that one bread*^j?" Do they often warn them against the peril of eating that bread, "*not discerning* the LORD's body^k?" Do they ever hint to the pious, that even a *low* estimate of this sacrament, may be visited with temporal chastisement, as did St. Paul, when he said, "For this cause many are weak and sickly among you, and many sleep^l?" Are they usually well grounded in "*the principles* of the doctrine of CHRIST, of repentance from dead works, and of faith towards God, of *the doctrine of baptisms, and of the laying on of hands*, and of resurrection of the dead, and of eternal judgment^m?" Are they told, that *in any way*, "*baptism doth now save us*ⁿ?" Or that "*according to his mercy, He saved us by the washing*

^e Gal. iii. 26.

^f 1 Cor. vii. 14, Holy i. e. saints, (*ἁγία*) reckoned as part of "the Church of God which is at Corinth . . . them that are sanctified in CHRIST JESUS, called saints"—(*ἁγίοις*) 1 Cor. i. 2.

^g Eph. i. 13. 2 Cor. i. 22. v. 5.

^h 1 Cor. xi. 29.

ⁱ Eph. iv. 30.

^j 1 Cor. xi. 30.

^k 1 Cor. x. 16.

^l Heb. vi. 1.

^m 1b. 17.

ⁿ 1 Pet. iii. 21.

of regeneration?" Is there not more about *the doctrine of baptisms* in one of St. Paul's epistles, than is usually to be found in all the sermons published, or even preached, by congregational ministers in a year? On these points, might not even they be addressed in the language of scripture, "For when, for the time ye ought to be teachers, ye have need that one should teach you again which be the *first principles* of the oracles of God?" But leaving the *principia*; are the baptized, who come to full age, made to understand that it is their duty *to go on to perfection*—"because it is impossible, for those who were once enlightened, and have *tasted* of the heavenly gift, and were made partakers of the HOLY GHOST, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away*, to renew them again unto repentance?" You will answer, that this is not spoken of baptized children; we say *it is*, as well as of baptized adults, because, "by one SPIRIT are we *all* baptized into one body;" and your Baptist brethren will tell you, even on the same platform with your anniversary hero, that *it is* a necessary consequence, if you baptize infants at all. But allow it to refer to the really holy and penitent: do you ever tell such the *impossibility of renewal*, if they apostatize? Do you not, on the contrary, tell them *always*, that if they have been *really* enlightened, and have *indeed* been made partakers of the HOLY SPIRIT, *it is impossible for them to fall away*? Let your Methodist brethren supply the annotations upon this query—which shall be my last.

All, this the Catholic system confessedly, amid a thousand reproaches from the *Spirit of the age*^o continually does; and I ask you before God, if such a system faithfully carried out, is likely to make a catechumen forget his *Individual Responsibility*!

But we "put a priest, and the Church, and the sacraments between the sinner and his Saviour."^u No sir, *we* do not! Was it

^o Tit. iii. 5.

^r Heb. vi. 1, 4, 5, 6.

^p See Bp. Brownell's Charge, pp. 18, 19.

^e 1 Cor. xii. 13.

^q Heb. v. 12.

^t The *spirit of the age*, if it has any place in the scripture, is synonymous with the *God of this world*, (θεός τοῦ αἰῶνος) whose office, is to "blind the minds of them which believe not, lest the light of the glorious gospel of CHRIST . . . should shine unto them."—2 Cor. iv. 4.

^u N. E. p. 555.

ever heard, sir, in christendom, before your October number appeared, that *we*, were the inventors of the ministry—and the Church, and the sacraments! And if not *we*—who was it that “gave *gifts* unto men, apostles, and prophets, and evangelists;”^v who was it that said, “on this rock will I build my Church;”^w who was it that invented the holy sacraments, at which you venture to sneer! We answer, as does every leaf of the word of GOD—it was JESUS CHRIST blessed forever! He it was that “on the night in which He was betrayed took bread,” and appointed *the one* :^x and it was He that after his glorious resurrection, said “Go ye and *baptize*”—adding “whosoever believeth, and *is baptized*, shall be saved”—so establishing the other!^y Who then put *sacraments* between a sinner and *being saved*—but his Saviour! Who put a priest, or a minister, to furnish them—but his Saviour! Who put a Church into which he should be added—but his Saviour! And what sinner, coming to that Saviour, ever complained that these things were a bar to his approach, before the blasphemy was broached for the first time at “one of the New York anniversaries!”

And pray sir, does the system you oppose, “in putting a priest between the sinner and his Saviour,” transcend the warrant of the SPIRIT, who asks—“how shall they hear without a preacher!”^z Or telling the sinner that a minister is ordinarily necessary to reconcile him to GOD—does it do more than St. Paul has authorized when he said to the Corinthians,^a

All things are of GOD who hath reconciled us to himself by JESUS CHRIST, and *hath given to us the ministry of reconciliation*; to wit,

That GOD was in CHRIST reconciling the world unto himself, not imputing their trespasses unto them; and hath *committed unto us* the word of reconciliation.

Now then *we are ambassadors for CHRIST*, as though GOD did beseech you by us: we pray you, *in Christ's* stead, be ye reconciled to GOD.

More sir, do we, or does the HOLY GHOST make overseers, to

^v Eph. iv. 8.

^w Matt. xvi. 18.

^x 1 Cor. xi. 23—Here St. Paul declares *this* to be a part of the gospel which *he* delivered unto them; from which your's is another!

^y St. Mark xvi. 15, 16.

^a 2 Cor. v. 18.

^z Rom. x. 13, 14.

feed the flock of GOD!^b Did *the system*, or did JESUS CHRIST say to His ministers, “whosoever sins ye remit, they are remitted unto them!”^c or—you that would have no minister between your soul, and your Saviour,—who was it said, “whosoever despiseth you, despiseth me!”^d

And again I ask, do we put *sacraments* between the sinner and his Saviour, any more than Ananias did when he said to the repentant Saul of Tarsus—“and now why tarriest thou; arise and *be baptized and wash away thy sins*, calling upon the name of the LORD;” or any more than did the blessed Jesus himself when he said, “except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you!”^e I know how you are wont to explain away this passage: but let it mean what it will, no one will deny, that in the sacrament of the Eucharist, the body and blood of the Lord, are received, in the manner the Saviour designated; (whether figuratively, spiritually, or corporeally being another question;) and so the Eucharist must be the readiest way of getting this benefit.

By the one sacrament then, the sinner finds *remission*, and is “made to drink into one SPIRIT;”^f by the other—“we being many, are one bread, and one body, *for we are all partakers of that one bread.*”^g By that priesthood we are reconciled to GOD; and if they are interposed between us and the Saviour, ’tis CHRIST who has given them, *in His stead*, “for the *perfecting* of the saints, for the work of the ministry, for the *edifying* of the body of CHRIST.”^h And these being His own inventions, we bless Him for His good gifts, and wish no more excellent way than he has appointed, recognizing even in the *earthen vessels*, to which our treasure is committed, not dividing walls, but joints and bands, vessels of election, and channels, and ducts, and veins, by which the soul is supplied with “the manifold grace of GOD.”

In your philosophy of religion, Mr. Reviewer, I think I detect a source of your error. You see no final cause of a visible or-

^b Acts xx. 28.

^c St. John xx. 22, 23.

^d St. Luke x. 16. 1 Thes. iv. 1, 8.

^e Acts xxii. 16.

^f St. John vi. 53.

^g 1 Cor. xii. 13.

^h 1 Cor. x. 17.

ⁱ Eph. iv. 12.

ganization, and hence, if a man is converted, and can get to Heaven, you see no reason why it is not as well out of the Church, as in it. And this is no uncommon question even among those who admit the great truth, you doubt. They see that union with the Church is commanded, but they ask—is it not mysterious, when we cannot doubt that many *just men* are accepted of God and *made perfect* in a better state, who never heard of the Church below! But we must not forget that the Faith once delivered to the saints, was to be kept, and transmitted entire to succeeding generations; and for this purpose every believer was added, not only to the society of *such as should be saved*; but was made a portion of the *pillar and ground of the Truth*! An individual receiving the *minimum*, or the *quantum sufficit* of religious truth, to embrace the offers of mercy through JESUS CHRIST, and seize his own soul for a prey—does not answer the full design of the glorious gospel. That individual must be gathered into the Church of the living God, as a co-worker with CHRIST in saving a ruined race: must become a portion of the “salt of the Earth,” and of “the light of the world;” nay, of that body, by which even “unto principalities and powers in heavenly places, is known the manifold wisdom of God;” for, says the apostle, (at least of *the ministry*) “we are made a spectacle unto the world, and to angels, and to men.” So then to preserve the unity of the Faith, and to proclaim it to all generations, a visible organization becomes necessary in the wisdom of God; which in *a mass*, like an army follows its great Captain through the world, displaying His banner, and fighting valiantly for Him, till in *a mass*, cleared of all deserters, and crowned with their many triumphs, they *together* hear the reward, “come ye blessed of my Father.”

As one then who, in “bowing his knees unto the Father of our Lord JESUS CHRIST, of whom *the whole family* in heaven and earth is named,”[†] has nothing better to ask for himself than to be saved, *as connected* with that part of the family which is a *visible organization*, and so to be numbered with the *many sons* whom the Captain of our salvation is bringing to glory—I desire

[†] 1 Pet. ii. 9.

* Matt. xxv. 34.

† Ephes. iii. 14, 15.

to bear my feeble witness, that this view of my position divests me of no feeling of *individual responsibility*, and robs me of no individual interest in my Redeemer's blood. I am sure that the Church will inherit glory, but I know that too many of those whom JESUS would bring into the Land of Promise, like their examples of old, shall fall in this wilderness, and be "unable to enter in because of unbelief."^m I am sure that the CHURCH will be presented unto her Spouse "a glorious Church;" but I know that before that, she must be purified of "spot and blemish and every such thing." I know that in that Church "the wheat and the tares shall both grow together, till the harvest;" but I know that "His fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into His garner, but the chaff He will burn up with unquenchable fire."ⁿ While then I am called on to give all diligence to make my calling and election sure; to bear fruit, lest I be cut off from the vine; and to increase the good seed sixty or a hundred fold, lest I be counted as a tare, how does the system unload me of my awful *Individual responsibility* to "receive not the grace of God in vain."^p Or again, how am I robbed of any comfort—or separated from my Saviour! It is true I am beloved of the LORD, as one of many brethren only: but His love passeth knowledge, and supplies not me the less, because I share it with ten thousand-thousand more; and receive it as a member of that Church, for which He gave Himself, in love. Nay, but by a sense of my unity with others, in such grace, I am encouraged, strengthened, comforted and blessed! I pray for nothing better than "to be able to comprehend *with all saints* what is the breadth, and length, and depth and height:"^q and with a rapture, to which a sense of merely individual acceptance might fail to transport me, I join in the apostle's doxology, "now unto Him that is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh *in us*—unto Him be glory *in the Church*, by CHRIST JESUS, throughout all ages, world without end. Amen."^r

^m Heb. iii. 19. 1 Cor. x. 5.

ⁿ St. Matt. xiii. 24, 47.

^o St. Matt. iii. 12.

^p 2 Cor. vi. 1.

^q Eph. iii. 18.

^r Eph. iii. 20.

The CATHOLIC SYSTEM then is indeed neither Popery, nor Protestantism.* It is the system of apostles, and of those holy martyrs, and confessors, who through faith obtained a good report, while the one was unknown, and the other consequently unnecessary. We discover its clear development in Holy Writ, under the immediate inspiration of God; and all history corroborates the testimony of JESUS, and tells of His presence with it always. The condition of external unity and brotherly love, in which apostles left it, has indeed been impaired; but the movement which now excites your notice as visible in all the world, is as we confidently trust, the working of GOD'S good SPIRIT within her, making the dry bones live, and strengthening once more her joints and bands. The branches of the great Catholic family' are still known and read of all men; and no branch however corrupt, has ever ceased from its office, as a monumental face of that Pillar and Ground, which attests to every generation the truth, that God *was manifest in the flesh.*" Of this Holy, Catholic Church, which her members daily profess before God, as part of the Faith once delivered to the saints, even you will allow the Anglican branch, to be healthiest and most sound.

But it is also true, that the Anglican branch retains, to this hour, the deepest sympathy for her sister churches throughout the world. The charity which she inculcates, in all her standards, must necessarily, with all her faults, challenge for her the preeminence among many daughters, of the peace-maker that excels them all." The Oriental Churches are willingly estranged from the West; the Latin Churches are sinfully hostile to a restoration of primitive unity; but deeply as we deplore the debasement of the former, and the leprous infection of the latter, they are still our sisters;—in all their misery, still beloved for what they were; still, in spite of external barriers, essentially one with us, having one Lord, one faith, one baptism; and still, one God, and Father

* N. E. pp. 547, 548.

† See Palmer's Treatise on the Church, Bp. Whittingham's edition.

‡ 1 Tim. iii. 15. 16.

§ The reformers uniformly professed a readiness to refer their principles to the arbitration of a Catholic Council; and so to this day do our most eminent American divines, as in Dr. Jarvis' "No Union with Rome, p. 30. (1st ed.) p. 34. (2d ed.)

of all ; who, as he is above all, and through all, *and in us all*,^v is able according to the powers that *worketh in us*,^x to cleanse, and heal, and unite us all once more. If against Popery, as we firmly believe, Scripture has predicted *destruction*, not *reform* ; we see no cause for understanding it of all the Churches, which for centuries it has drained of blood, and treasure, and starved of the cup of blessing ; but with the overthrow of him, “ who sitting *in the temple* of God, shews himself that he is God,”^y we devoutly look to see the temple itself cleansed, purified, and filled once more with the “ incense and *pure* oblation, which in *every place*^z is to be offered to the name” of Him, who “ will not give his glory to another.”^a

And thus we humbly trust God will yet do for Italy, and Portugal, and Spain, and France, what he was pleased, three hundred years ago to do for England ; and so restore to their ancient freedom and zeal for God, the churches, once so rich in martyrs, of Ambrose, and Isidore, and St. Martin. God forbid—if it be not wrong still to bow our knees for *the whole family* in earth—that those ancient candlesticks should be utterly removed ; nay—come blessed Lord, as a refiner, and purifier of silver, and purge the sons of Levi, as gold and silver are tried—but spare them, Oh, Lord spare them, and give not thine heritage utterly to reproach !

Be sure, then, that wherever they may be found, the stones of the ancient building are precious, and we weep to see them in the dust ; and often as before the altar it is our glorious privilege to pray for the whole state of Christ’s Church militant, we do not fail to “ weep when we remember Zion” as she was, and to pray for the time when we shall be “ like unto them that dream,” for the turning of our captivity once more. Who knows but the man may now be in orders, who, with letters from the Bishop of Connecticut, shall yet minister in the cathedral of Milan, according to a reformed and primitive sacramentary ; or perhaps in St. Sophia’s, emerging from the wan light of the crescent, and restored to the Sun of Righteousness, stand up beside the Patriarch of Con-

^v Eph. iv. 6.

^x Mal. i. 11.

^z 1b. iii. 20

^a Is. xlviii. 11.

^y 2 Thess. ii. 4.

stantinople to read as the epistle for the day, the second chapter of the epistle of St. Paul to the Ephesians, beginning at the nineteenth verse,—

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

And are built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner stone ;

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord ;

In whom ye also are builded together for an habitation of God through the Spirit.

Let the world call it credulity to dream of such things as possible—but our hope shall still be in Him who sheweth wonders among the dead, and in the land where all things are forgotten ! Nor do we forget to pray as well, for “ *all* those who have erred and are deceived ” as to the way of truth ; that God, who is able, would graff them in once more. Should such a consummation as this be vouchsafed, in the restoration of Catholic Communion—would you, could you, “ separate yourselves ” any longer ? Why not promote it, then, by a return beforehand ? You laugh ! Thank God, there are some who will ponder a question involving interests so deep. You laugh—but your sons will hear and consider. And whatever credit is due to the original non-conformists for sincerity and conscientiousness, let them, in reference to themselves, in this country, ask why, on *their own principles*, they should continue dissenters ! The evils growing out of connection with state, are, in this land, done away. The cross in baptism is left optional ; the surplice itself is retained only by—the best of canons—universal consent ; and kneeling at the Eucharist has long since ceased to be occasion of scruple ! All that was professed, as justifying a separation, has actually been removed. And the government of bishops must be allowed as good as any, if it be indeed a matter of indifference. Shall the seamless mantle be rent for such things as these ! When the Bishop of Jerusalem and his presbyters, scrupulously attached to Jewish rites and ceremonies, besought St. Paul, for the sake of peace and unity, to take them upon himself ; let us remember how far that blessed apostle con-

sented to burden himself with what he considered dead and useless forms, rather than cause a division in the Church. Read what he says in his epistles, of circumcision, and legal sacrifices, and Judaizing teachers; and then think how he loved the unity of the Church, when he passed seven days in the temple, taking a Nazarite's vow, and offering sacrifices^r! And can the most bitter polemic profess that our rites are as unevangelical as these! And shall inferiour scruples stand in the way of the reunion of Christendom, and the conversion of the world? Perhaps an age is coming of holier and less selfish men; and France may find a new Pascal; and Italy a better Ganganelli; and Greece "one of her old prophets risen again;" and New England at least a Leighton, to see and flow together—to *fear and be enlarged*!

" Grant it gracious God!

That were a triumph of Redeeming Love,

For which admiring angels should renew

Their Alleluias, round the throne of Heaven."—*Southey*.

For as this glorious building has been of old, we would behold it once again. Not as it was in the days of Hildebrand; nor even as in the times of that Gregory, whom we are willing to call the GREAT; not as in the times when kings and emperors began to call it theirs, and to adorn it with gold; but as it was in the days of its poverty, suffering and reproach, when chains were its only insignia; and fire, and rack and gibbet, its preferments and rewards! Nay we would have it as in the virgin days of apostles themselves; as Holy Writ describes it; as we read it in our Bibles, and collect its features from every page. There was a time when the multitude of those who believed were of one heart, and of one soul,^s when if any were disposed to be contentious, even about rites, and ceremonies, it was enough to answer—we have no such custom, neither the Churches of God:^t when the day of the LORD, was always celebrated by the Holy Communion;^u when they continued even *daily* in the breaking of bread and in prayers;^v when in public worship they all lifted up

^r Acts xxi. 18.

^s Acts iv. 32.

^t 1 Cor. xi. 16.

^u Acts xx. 7 Justin Martyr's Apology, § 87.

^v Acts ii. 46.

their voice with one accord,^w and spake antiphonally to each other in the psalms of David ; or chaunted the hymns of the Church, and spiritual songs—the gift of the HOLY GHOST himself :^x when children were reckoned among *the saints*,^y and brought up in the nurture and admonition of the LORD ;^z when as many as were baptized were reckoned as having put on CHRIST, and professed His name ;^a and when apostles could make far journeys to confirm them in the HOLY GHOST, by the laying on of hands :^b when the whole company of the baptized, of full years, presented themselves at the sacrament of the Eucharist once a week ;^c and were duly instructed in the cup of blessing and the broken bread, to “discern the LORD’s *body* :^d” when the people honoured those who were over them in the LORD, and accounted of them as ministers of CHRIST and stewards of the *mysteries* of God ;^e when in the priesthood they recognized the ambassadors of the Great High Priest over the house of God, sent even as the Father sent the Son,^f and entrusted with the ministry of reconciliation :^g when they revered in their pastors, a gift which was in them by the laying on of hands ;^h and which by like hands was to be committed, not suddenly,ⁱ to a succession of faithful men who should be

^w Acts iv. 24.

* Eph. v. 19. *Antiphonally* seems implied in the text. Chaunting was the only mode of singing ; as St. Augustine relates, (“*pronuntianti vicinior, quam canenti.*”) *Vide* Gieseler, vol. 1. § 29. The *Benedictus*, the *Magnificat*, and *Nunc dimittis*, as they stand in St. Luke, and our own services, may fairly be considered as some of the hymns, used by the original believers : and for a *spiritual song*, take this apparent quotation from an Easter Service,

”Εγχερε ὁ καθεύδων

Καὶ ἀνάστα ἐκ τῶν νεκρῶν

Καὶ ἐπιφάυσει σοι ὁ Χριστός.—*Ephes. v. 14.*

Our version reads, “*he saith*”—but pray where else is this said in scripture ? Διὸ λέγει were better rendered “*wherefore it saith* :” a criticism which I have from a learned and Rt. Reverend friend.

^y See p. 20, *supra*.

^z Eph. vi. 4.

^c 1 Cor. xi. 20, to the end. It implies what we enlarge.

^d Ib. 29.

^e 1 Cor. iv. 1.

^f John xx. 21.

^a See p. 20, *supra*.

^b Acts viii. 14.

^g See p. 22, *supra*.

^h 2 Tim. i. 6. 1 Tim. iv. 14.

ⁱ 1 Tim. v. 22.

able to teach others also :^j when they had not as yet learned to explain away the awful truth that to these were committed the keys of the kingdom of Heaven ;^k when no man took the honour of Priesthood to himself, but such as were called of God as was Aaron ;^l and when all were not apostles, nor prophets, nor *teachers* :^m when the deacons like Stephen and Philip, preached the word,ⁿ baptized the penitent,^o were almoners of the Church,^p and served the Holy Table^q with all diligence, if so be, they might purchase to themselves the good degree of the Presbyterate, and that great boldness in the faith,^r which is the fruit of a noviciate exercised in humility, and the fear of the Lord : when every elder (parochial-bishop, or presbyter,) admitted to his holy order by the laying on of superiour hands,^s professed a glad submission to his diocesan, and honoured him as one authorized to reprove, rebuke and exhort with all authority :^t yea, to receive accusations and administer discipline against him, according to the canons of Scripture,^u with power to reject a heretic after one, or two admonitions :^v when such were not permitted to despise their superiour, even were he a youth ;^w and when, considering it their duty to *feed* the flock of God,^x its chief rule was conceded to him : when in the laying on of hands they assisted perhaps *with* their own,^y

^j 2 Tim. ii. 2.

^k Matt. xvi. 19.

^l Heb. v. 4. It is worthy of note, that the *extraordinary* commission of St. Paul, appears to have been the reason of the discredit of his authority at Philippi. (Phil. i. 17.) And so to Timothy he solemnly asseverates his *ordination* as an *apostle*. 1 Tim. ii. 7.

^m 1 Cor. xii. 29.

ⁿ 1 Tim. iii. 13.

^o Acts vi. 10. viii. 5.

^p 1 Tim. iii. Tit. i. 5, and Acts, *passim*.

^q Acts viii. 12, 38.

^r 1 Tim. v. 20. 2 Tim. iv. 2; Tit. ii. 15.

^s Acts vi. 1, 2, 3.

^t 1 Tim. v. 19, 20, 21.

^u Acts vi. 2. Justin Martyr's apol. § 85.

^v Tit. iii. 10.

^w 1 Tim. iv. 12. Tit. ii. 15. 2 Pet. ii. 10. Jude 8.

^x Acts xx. 28, and the Epistles to Timothy.

^y 1 Tim. iv. 14. There is something strikingly corroborative of the whole system of the Ordinal in this verse. Some suppose the passage to refer to his ordination as an apostle, and take the *presbytery* here referred to, as the usual college of apostles, present and assisting. But, with deference to venture a suggestion, is not the apostle here exhorting the young bishop not to neglect his *presbyterial* duties, in the new offices of his promotion? Calvin's criticism would favour this; but, to leave the reading unchanged, and take this view, the passage squares exactly with our mode of ordering priests. In 2 Tim. i. 6. the reference may refer wholly to his *apostleship*; of which we have implication, not only in these Epistles but in express words. 1 Thes. i. 1., collated with ii. 6. The *by* and *with* are very marked in these passages; and the express command for him to do the work of an Evangelist, (2 Tim. iv. 5.) is evidently based upon his having other work, in which perhaps

but confessed the gift to be *by* the hands of another :^{*} when every Ephesus had its many presbyters^a and its one Timotheus ;^b every Crete its elders in every city^c and its Titus at their head ;^d every Phillippi its (parochial) bishops, and deacons,^e and its Epaphroditus their apostle ;^f when the apostles, bishops, or angels^g of the Churches were all brethren,^h and no Diotrephes was long suffered to usurp a preëminence over the rest :ⁱ when a Christian at Antioch,^j or Corinth, was a Christian at Rome, and sectarians found no place in either ;^k when rites^l and decent observances could be sometimes even minutely detailed in the pages that were to be the

there was danger of his forgetting the ordinary duties of a presbyter. You sometimes ask, where is there any scheme of Church Polity in scripture ! We answer—*Ecce Signum !* What are the Epistles to Timothy and Titus but the *Bishop's Own Book*, and the Diocesan's Instructions from the HOLY GHOST, for all succeeding ages ! It is sometimes asked, where do we read of any ordination of Titus, Silvanus, Epaphroditus, and the other "apostles of the Churches !" (2 Cor. viii 23.) Had not incidental reference, as to a thing of course, been thus made to the ordination of Timothy, of which we have no account, the same would have been objected in his case,

* See note (y) above.

^c Tit. i. 5.

^a Acts xx. 17.

^d Ib.

^b 1 Tim. i. 3.

^e Phil. i. 1. The amiable Mr. Barnes of Philadelphia, somewhere asks, (even since his controversy with the Bishop of Pennsylvania,) why in this text, is there no salutation to the *Diocesan* of Philippi ? To let all history alone, and the admissions of even such men as Gieseler (vol. 1 § 29, note 2) ; so scholarly a man should know, that Churchmen regard Epaphroditus, who carried the letter, as himself the bishop or apostle ; and that *συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον* (chap. ii. 25,) asserts as much while the context beautifully harmonizes with this idea, and cannot be *naturally* explained without it. It is hardly in keeping with your objection to the authorized version, (as originating in jealousy of Geneva,) that our translators have here carelessly followed the Geneva version : against the plain use of the word *ἀπόστολος* ; while all the three former versions translate it *your apostle*. Some object that *apostle* is not a technical word, but is a simple equivalent to *messenger*. This will not do, unless we are Socinians, for it is expressly said that CHRIST, "chose twelve, whom also he named apostles." St. Luke vi. 13. Here then the word *apostle* became a technical word ; in the use of which, the HOLY GHOST must have moved in unity with the Son.

^f Phil. ii. 25.

ⁱ 3 John 9, 10.

^g Rev. ii.

^j Acts xi. 26.

^h Matt. xxiii. 8. Mark ix. 35.

^k Rom. xvi. 1, 2, 17. Or at Corinth if there were *contentions*, behold how an apostle regarded them, 1 Cor. i. 10—13. iii.

^l *The kiss of charity*, Rom. xvi. 16. 1 Cor. xvi. 20, and elsewhere. *Virginity or Celibacy*, Matt. xix. 12. 1 Cor. vii. 34. Rev. xiv. 4. *The veiling of women*, 1 Cor. xi. 5. *Mortification*, 1 Cor. ix. 27. *Ordinances*, 1 Cor. xi. 2. *Distinction of meats*, Acts xv. 20, 29. xxi. 25. *Fasts and Vigils*, St. Matt. xvii. 21. St. Matt. ix. 15. Luke ii. 37. Luke xviii. 7. 2 Cor. vi. 5. 2 Cor. xi. 27. 1 Tim. v. 5. Many more instances might be cited ; but they are adduced only in proof, that the *gospel delivered*, was one including ritual matters now-a-days despised.

whole Revelation of God;^m when none refused to bow at the name of JESUS,ⁿ and when an apostle, full of the Holy Ghost, kept vigils and fasts, and as a badge of his vows, (more chargeable with Judaism, than a surplice with Popery,) assumed a tonsure at Cenchrea:^o when the cross being a glory,^p and the *offence of the cross*^q known only to Jews and pagans, there is some reason to believe it sealed the servants of God in their foreheads;^r and when at the least the oil of chrism was applied, in an act of faith, without diminishing the spirituality of the office:^s when no one was to be blamed for regarding one day above another;^t but when Whitsuntide or Pentecost was kept by the apostle at Jerusalem and at Ephesus;^u and when the Paschal feast, or Easter, far from being laid aside, was kept with the unleavened bread of sincerity and truth:^v when all held fast a *form* of sound words,^w and when consequently, there was one LORD—one Faith—one Baptism^x—one Church of the living God, the pillar and ground of the Truth^y—one family in heaven and earth named with one name, above every name—and one communion of saints, even men, and the innumerable company of angels, and the spirits of the just made perfect—one Holy Church built upon the foundation of apostles and prophets, JESUS CHRIST being the chief cornerstone; and Catholic, not only to the four quarters of the earth, from which the Lord shall gather His elect—but the fulness of Him that filleth all in all,^z and hence Catholic to the universe of God!

^m And if "all scripture is given by inspiration of God, and is profitable"—these things teach at least that the decent requirements of our rubrics should be regarded. How preposterous it would be deemed now-a-days, for a clergyman to enlarge upon the *necessity* of men being uncovered, and of women's wearing long hair, and having the head covered in Church! What would be thought of his assigning as a reason—*because of the angels*! Yet read 1 Cor. xi. 1-16, a passage, which would have helped to send Laud to the block were it his; and which would ruin the *evangelical* credit of the Bp. of Calcutta, were it his; or of any man in America, who should venture to take it for a text.

ⁿ Phil. ii. 10.

^p Gal. vi. 14.

^o Acts xviii. 18.

^q Gal. v. 11.

^r See St. Cyprian's Testimonies against the Jews; where he comments on Goliath's wound in the forehead.

^s James v. 14. Hence there was nothing necessarily *unscriptural* in its subsequent use in *confirmation*, which came to be called the *Chrism*.

^t Rom. xiv. 5, 6.

^x Eph. iv. 5.

^u Acts xx. 16. 1 Cor. xvi. 8.

^y 1 Tim. iii. 15.

^v 1 Cor. v. 8.

^z Eph. i. 23.

^w 2 Tim. i. 13.

Such, essentially,^a is the system, to which, though collated *word for word* from the testimony and commands of Inspiration, you have ventured to contrast your system, as *another Gospel!* Referring you to the text from St. Paul with which we commenced, I beg you, therefore, to weigh well the words in which you have proclaimed a fearful denunciation against yourself. For the system you thus characterize you have modestly assumed the title of *evangelical*; but as from apostles and evangelists we have evidently collected another, you will not expect us to concede the name. Your system is not Evangelical: it is not the Reformed; it is not even the Puritan system; which recognized many of the truths we have endeavored to exhibit.^b It is a system which we can call by no name more courteous and inoffensive than REVIVALISM.^c Its age is only a little more than threescore years and ten,^d and already it begins to be superannuated, and to need an annual galvanizing^e to make it live. The venerable pastors of New England denounced it with one voice^f when it appeared; and it has more than fulfilled all they predicted of its ascendancy, in the growth of fanaticism of every shade and hue; not to add heresy of

^a Concerning the rites and ceremonies, I have made citations less cautiously than concerning doctrines, for I am willing to startle the careless reader of the word of God, with some of the things which he forgets are in the Bible.

^b See Westminster Confession and Saybrook Platform.

^c The older Puritans stigmatized the system as the "New-light doctrine;" unless, indeed, the stigma was their own assumption. In either case, this word is *more of a word* than theirs; and I have chosen it, as the only courteous one, that would fairly bound, limit, and include the system I refer to; for (the *sui disant*) *Evangelicism*, I could not conscientiously concede. See how well the new thought of the old Puritans, and how affectionately they returned the compliment, p. 29. Bp. Brownell's Charge. In their mutual recriminations, I desire to say, I feel no pleasure; and I only instance them, that I may not be accused of thinking so bad of either, as they did of each other!

^d Bp. Brownell's Charge, p. 27. See Trumbull's Hist. of Connect. Vol. ii. p. 155.

^e I use this term as justly characterizing the *artificial means* "got up" every winter to produce local excitements. Let no one understand me as meaning to undervalue any *real benefits* in *individual cases*, which are traceable to attention to the gospel during these excitements; but which, in no other way result *from* them, than orthodox views of the Second Advent, acquired during the "Millerite Controversy," are to be credited to the poor man who succeeded last year in raising such a wind. To God, who overrules the evil, and makes the frenzy of man to praise Him—to Him alone be the praise! We do not think these are the *appointed means*. Doubtless a ghost would raise a great excitement: and some might fear the warning and get good. Yet it would not be wise to wish such a minister; and in this whole matter we regard Luke xvi. 29, 31, as the general rule.

^f Trumbull, vol. ii. p. 165.

all classes, and infidelity of the deadliest root. And while God, who has mercy and not sacrifice has, we cannot doubt, even from among these tares gleaned a rich harvest for his garner ; we must be allowed to wonder how the most blinded of enthusiasts could set up this gospel of a century—this mere provincialism—this undefined, incongruous, and still effervescing mass of theories and opinions—this antick great grandchild of Geneva⁵—such a gospel—as THE Evangelical system ! Why ! does the man remember that the saints and martyrs of God from Ignatius to Seabury, have been crowding to the skies from every nation and kindred, and language under heaven, for seventeen centuries before such a system had a place in chronicles ! And these two systems, (quotha !) “ are now in conflict ! ” True—but what a conflict ! The conflict of the sun returning in strength, with the fogs that have come up in a single night ; of the breath of the Lord of Hosts with the thousands of Assyria ! I know not what you hope from the concussion you would challenge—but who among us will be taught alarm for the Solar System, because a shattered planet has been suffered to disturb its tranquility with asteroids ! Where is the Churchman that can be stormed into a fear, that a provincial sect, and the nineteenth century, have become the monopolists of the grace and truth of God ! or that in collision with the “ Spirit of the age ”—all antiquity, and the whole Catholic organization, after surviving Goth and Hun, Turk, Jew, Infidel and Atheist, are to fly before the Revivalism of New-Haven, championed by an orator of the New York anniversaries !

Τί χεῖμα δεῖς

Αἴας ; τί τηνδ' ἀκλῆτος, οὐθ' ὑπ' ἀγγέλαν

κληθεῖς εφορμαῖς πῆραν, οὔτε του κλύαν

σάλπιγγος ;

Sophocl.

Forgive a curvetting of the pen at such an idea ! On themes like these, the soul that is in harmony with God, must seek repose from the discord of high notes, by sinking to the soberness, that if most musical, is most melancholy also.

⁵ Calvinism begot Puritanism ; Puritanism begot Brownism ; Brownism begot New Englandism ; and it begot Revivalism.

It is next our painful duty to say where we, who are Catholics, conscientiously suppose we *do* find you in the Gospel. But here we beg you do us the justice to note, we mean not you—but *your system*. Blessed be the mercies of GOD in CHRIST, and praised be His glorious name forever, systems that are evil may embrace men that are greatly beloved; and “salvation may be of the Jews,”^h while Priest and Levite may learn nevertheless continual lessons, from many a Good Samaritan. As far as CHRIST is *truly* preached,ⁱ or believed, any where, or by any, therein we rejoice and will rejoice; and wherever the fruits of holiness are seen, there—so far as they are genuine—is the family likeness; there are the features, which, wherever they are found, we must love, copy, and adore, as the lineaments of our blessed REDEEMER. But the system may be only fit for the burning, even when we are bidden^j “of some to have compassion making a difference; and others save with fear, pulling them out of the fire.” And with this preface—enough for any generous disputant who regards our difference as involving *us* in the malediction of St. Paul against the preachers of another gospel—suffer us without fear or reproach to shew you, where we think you *are* alone to be found in Holy Scripture.

When the Holy JESUS prayed the Father that all his followers might be One, He was pleased also to express the reason^k of His desire, in language, which, out of a world-full of books that might have been written,^l the HOLY SPIRIT has selected as profitable for doctrine and reproof, and given us by his beloved Apostle St. John. The Lamb of GOD, yearning for the evangelization of the world He was about to ransom with His blood, and foreseeing that the acceptance of His Gospel by the Gentiles was dependent, according to His Providence, upon a United Church—prays the Father, that in a unity, as real as that of the Father and the Son, His disciples might *all be One*, in order that the *world might know the divine mission of its Saviour*. In accordance with this, St. Peter predicting the awful devastations of schismatics, says, by the HOLY

^h St. John iv. 22. CHRIST's declaration
to the woman of Samaria.

ⁱ Phil. i. 18.

^j Jude, 22, 23.

^k St. John xvii. 21.

^l St. John xxi. 25.

GHOST,^m “And many shall follow their pernicious ways; *by reason of whom the way of truth shall be evil spoken of.*” Bearing this in mind, enter with me half the cottages scattered over the rural districts of New England, and if you find one sick unto death, listen to a dialogue which, ten chances to one, must ensue, if the interrogatories are proposed.

Priest. My dear friend you are very sick,, and they tell me you are in danger : do you think you are prepared to die ?

Patient. Oh, no Sir, God knows that ; I don’t want to die.

Priest. But are you ready if it be God’s will ?

Patient. Why, then I suppose I must go.

Priest. Have you made any preparation for this great hour though ? You know there is another world, do you not, and a Saviour who is to be our Judge ?

Patient. Well, I don’t know about that ; it’s just as men think : Mr. Opium tells me I need have no concern about that ; and I kind o’ take to Universal Salvation.

Priest. Have you never been to Church, or to Sunday School ? Do you not know the great truths of the Christian faith ?

Patient. I went to Mr. Opium’s last Thanksgiving. When I was young I went to Sunday School.

Priest. And were you never baptized ?

Patient. Guess not ; might have been when I was a child. Never did any sort o’ good though, if I was.

Priest. And did you never learn the Creed ?

Patient. Creed ? No Sir—I never learned much grammar.

Priest. Or the Catechism ?

Patient. Catechism ? Bless you, yes ; “chief end of man,” and all o’ that !

Priest. Well, then, my poor friend, you certainly know that Christ died for you, and—

Patient. Well that’s if I’m one of the elect, as the old folks used to say ;—but I don’t believe any thing about it at all.

Priest. Well, I tell you that the blessed Jesus died for *you* ; and that even now if you will turn to him, there is hope. But you must

repent, and believe, and pray, and “be baptized, and wash away thy sins, calling on the name of the Lord.”

Patient. Well, that’s just as folks think. I dont feel much like talking : I’m very sick : some say one thing, some another . I ha’nt got much learning : I dont know who to believe amongst you : I never took much to priests ! Wife—ugh—oh.

Priest. Madam your husband is in great danger ; I would like to read on my knees with him, the fifty-first Psalm, if I can only make him understand his need of forgiveness and mercy.

Wife. Oh, sir, we dont believe in “praying out of books.” I guess he’s good as any of you ; and there’s so many persuasions now-a-days, its hard telling who’s got *the Truth* !

Patient. Oh Lord—I believe I’m a dying. Lift me !

Priest. “Behold the Lamb of God that taketh away the sin of the world !” Do you hear me, my dear friend : squeeze my hand if you do !

“He dies and makes no sign.”

And now sir, for the thousands of souls that go before God every year in New England, in just this way—who next to themselves, are responsible ! I mean not what *men*—but what *System* ! Deaths in ignorance and hardness of heart, may occur anywhere, but hath not this man been *sinned against* by a system that has made “*the Truth* to be evil spoken of,” in his heart, and by his lips ! Nay, more, when the poor Islander of the South Seas, stands agape at Congregational, Baptist, and Mormonite missionaries, all fired with zeal to save him, but at fisticuffs as to the way—who can wonder at the report that he “is joined to his idols”—and the cry “let him alone !” And how can we fail to remember in the contrast, that, at one time, all who spake the English tongue, professed One Faith—one *Reformed Faith*—the Faith in which Cranmer, and Latimer, and Ridley went to God ! And that this breach of Unity lies at the door of the Papist on one hand, and the Puritan on the other ; and that by reason of them, “The Truth is evil spoken of,” and a world is lying in wickedness,—and knows not yet, that the Father sent the Son !

We therefore judge the system, by its fruits !” Do these thorns and thistles, grow from vines and fig-trees ! But there are fruits more deadly yet—which cannot be gainsayed. It is predicted that some “shall *privily* bring in damnable heresies, even denying the Lord that bought them.”⁷ Now the immediate Parent of Puritanism, as you well know, has been, on the continent of Europe, the prolific mother of Rationalistic Sects, and of those societies whose unbelief is expressly described in the prediction. In England, Puritanism has, in hundreds of pulpits, once filled by dissenters of eminent orthodoxy in this particular, left only the *caput mortuum* of Socinianism. And now, to follow its pathway over the deep—how has its leaven worked here ! On a subject so painful, I forbear to ask you more, than how the glowing anticipations of the Mathers, have been fulfilled in Harvard University !⁸ I must add, however, a few stubborn things in the way of facts. Let us look at the past and present in Boston. I have on my table a clever little book called “the Boston Almanac, for 1843,” which gives the religious edifices of that city in cuts, and subjoins a brief record of their ministers. One venerable building, which though never consecrated, and never blessed with an Episcopal visitation, was once used by the Faithful, is indeed set down as the *first Unitarian meeting-house* in America. But as it is duly chronicled how it was left by its worshippers, and shut up for a long interval of time ; and then opened by a lay pastor for a Congregational Society, who alone were responsible for what was done, while the whole American Church had no bishops, and the country *almost* no Law ; we do not fear from the candid reader any embarrassment of our *bona fide* search for Truth.⁹ It will simply be observed that during an interval when no Liturgy was

⁷ St. Matt. vii. 15—20.

⁸ 2 Peter ii. 1.

⁹ Mather's Magnal. Vol. ii. p. 65. In contrast with what they *intended* Harvard should be, Dr. Mather says, “there have been universities in the world which a Beza would call *Flabella Satana* ; and a Luther would call *Cathedras Pestilentia* and *Antichristi luminaria*, and a third ventures to style *Synagogas perditionis* and *puteos abyssi*.” I wonder what these free spoken old doctors would venture to style Dr. Mather's own *Sal Gentium* (as he calls it) now that “the salt has lost its savour.”

⁹ See a Sermon by the Rev. J. Huntington, M. D., on “the Festival System,” to which is appended an original letter, giving the whole account of this affair. It can be *re-published* if called for.

read in Boston, Unitarianism got head: and that a deserted and unused Church, had the misfortune to become the property of aliens to the Faith of its founders, who unscrupulously set up their banners, "where the body of Jesus had been;" and like Belshazzar filled the cups "that were taken out of the temple of the house of God," with the wine of their abhorrent mockery. We look confidently in God, for a future chronicle that shall tell of the *handwriting on the wall*; and the return of an Exiled Faith!

We shall be happy to hear that there is any thing similar to account for the catalogue that follows. The First Congregational Society claims John Cotton for pastor, in 1633, and Dr. Frothingham in 1815. In the Second Meeting, where Cotton Mather preaches in 1685, Dr. Ware succeeds him in 1817. In Brattle Square, which began with Colman, in 1699, Everett and Palfrey play their fantastic tricks in 1812 and 14. In Hanover Street, where Webb begins in 1714, we find Dr. Parkman now. In Church-green, dedicated by Cotton Mather in 1717, Dr. Greenwood held forth in 1818, In Federal-street, over the sepulchre of both Presbyterian and Congregational orthodoxy, poor Channing blazes like an *ignis fatuus*, in 1803. In Hollis-street, where Byles commenced in 1733, we find Holley, in 1809. In Lynde-street, beginning with Hooper, in 1737, preaches Dr. Lowell, in 1806. A similar record might be made, if I am rightly informed, in *sixty cases* more, in the state of Massachusetts. But surely here is enough, to tell us who "*privily* bring in damnable heresies *even* denying the LORD that bought them." Thank God, Connecticut has not yet suffered so *far*: but in the spread of Universalism, and Indifference, perhaps she suffers *as much*; and in what slippery places stands her orthodoxy, let the Pelagians of New Haven, answer to the ghosts of Saybrook Platform!

And do men gather these thistles from the true vine? Alas, Mr. Reviewer, what is it to "despise government," and "speak evil of dignities," to "have *men's persons* in admiration," and to "*separate* themselves!" I read of such things in St. Peter, and St. Jude; and if I need a comment, I find it in a Boston Alma-

nac, with its catalogue of "trees whose fruit withereth—without fruit—twice dead—plucked up by the roots!" We cannot but suspect, therefore, that there lurks in your System, as the root of all this evil, *that gainsaying of Korah*, on account of which "wrath is gone out from the LORD," once more. God grant *us* meanwhile devoutly to take the admonition—"But ye beloved, building up yourselves on your most holy Faith, praying in the HOLY GHOST, keep yourselves in the love of God, looking for the mercy of our Lord JESUS CHRIST, unto Eternal Life."²

After this review of the two Gospels, we solemnly respond to your own remarks. "It is a great mistake to suppose that the difference between the Church and other communions called Evangelical, is merely or chiefly a difference about organization and forms. As we understand the matter, the difference respects *the very nature and being* of Christianity."³

"It is a *great mistake!* But whose is the fault that it has been made, by yourselves and your people. The voice from Maryland that has waked you to a sense of the true state of the matter, was uttered as loudly in Connecticut, fifty years ago." From Westchester to Rhode-Island, the first American bishop, proclaimed the same truths, that startle you at last, from a remote diocesan. But he was to you as mad: you heeded him not: you would have it that he talked of trifles, and prated like an abecedarian, ever conning his alphabet, *bishops, priests and deacons*. He warned you it was no such matter: that the preservation of the Gospel,

² Jude 20, 21.

³ N. E. p. 546.

⁴ "The Church therefore is not the institution of man, but of God; not a *confused company*, but a *regular society*, founded by divine authority. It is CHRIST'S Church, because He purchased and redeemed it with his blood. He called it out of the world, that it might be holy unto himself; and the school of holiness to all, who being admitted into it, would conform to its holy and divine nature. For this purpose He appointed its government; He instituted its priesthood; He ordained its sacraments; He bestowed on it His HOLY SPIRIT; He is the author of its faith; and He gave to it the promise of eternal life. Its design is to take men out from under the sin, folly, and vanity of this wicked world, to unite them to CHRIST and to one another, by a new birth from the HOLY SPIRIT of God; and to train them up, in holiness and obedience, for the Heavenly Kingdom of their Creator." It really seems as if Bishop Seabury had put He in capitals, in a prophetic vision of these days, when it is charged that *we* "have done these things of our own mind." (Numbers xvi. 28.) See Bishop Seabury's sermon on Christian Unity. Sermons Vol. I. p. 186.

depended upon the defences wherewith the Lord had hedged it ; that the principles for which he contended would be found vital to the preservation of the Faith once delivered to the saints ; and that God only could avert the overwhelming deluge of irreligion that would break in upon New-England, when once the sapping of Puritanism had fairly done its mission, on embankment and dam. He is long since entered to his rest : but sooner than could have been prophesied, all this, and worse has followed ; as he boldly predicted, when the system he assailed was the breath of life to New-England, and the law of the land. How is it that you have just discovered that he was contending for no trifles ! That the multitudes who, against every inducement, of prejudice, interest, and early association, believed his report, were anything but simpletons and fools ; that the Church was no day-dream, and its ministers no sticklers for quillets ! Such have been the notions which heretofore you have been willing to encourage concerning us : and when we have remonstrated that it was for matters of our most Holy Faith, for which we conscientiously stood our ground—you have ridiculed and derided. The slow but steady march of Truth, and the undeniable triumphs of the Church, have at last altered your tone. You say—*It is a great mistake*. Had you acknowledged as much to your people an hundred years ago, and so stimulated instead of stilling inquiry, it is true your defeat would have been earlier ; but the Rationalism, Fanaticism and Universalism ; and the cold, dead, apathetic irreligion which so widely prevails, would have been prevented, and many a soul saved from the wreck of a house founded upon sand.

It is now nearly fifty years since the first American bishop entered the repose of Paradise, and joined the glorious company of the apostles, in the beatific vision of his Lord. If you are just awake to the *great mistake* you have all along been making ; if the decay of your own institutions ; the desertion of your own standards ; the failure of Puritanism on every hand ; and “ the abomination of desolation standing where it ought not,” over the graves of pastors, who with all their faults, still “ by the confession of a true faith,” had grace given “ to acknowledge the glory

of the Eternal Trinity ;” if all the blood of souls whom the Lamb of God died to redeem, but whom the stumbling-block of your metaphysics, and your factions, has overthrown : if these things have hitherto failed to arouse you to your terrible mistake ; his at least was no fault : he told you in vain, what you now confess : he blew the trumpet but ye heard not : he hath delivered his own soul. “ This is he whom ye had sometime in derision, and a proverb of reproach—whose life ye accounted madness, and his end without honour. How is he numbered among the children of God, and his lot is among the saints ! *Therefore have ye erred from the way of Truth.*”^w To us who come after him, it is given to guard and extend the blessings he purchased for us, by a life of self-sacrifice and toil. In his own diocese, the little one has already become a thousand, and in the land, the small one is a great nation. Believe me, in spite of alarmists, whose wish is parent to their thought, there is nothing within us to portend any important or even temporary check to our growth, prosperity and peace. Our city is compacted well, and can sustain assault ; our vessel has outrode tempests before, and these are but gales on an inland sea. The son of the Church, who quakes with apprehension within, or by his craven alarm, adds to the distrust without, must be as ignorant of the great water-floods we have stemmed before, as he is recreant and faithless to the soldiery which he has sworn. CHRIST is in the vessel—ever wakeful—ever watchful for his Church : it is only we that have been “ asleep on our pillows.”

Under the *great mistake* which hitherto you have encouraged, it is true that many have allowed themselves to come among us, while they are not of us. If some such should be found even in place and power, their vagaries cannot surprise ourselves, nor furnish any real gratification to you. You know as well as we, that there have been Revivalists in surplices, and Puritans in lawn. The idiosyncracies of such you have often used for effect : but you now confess that you esteem them a sort of *lusus nature*, and as alien to the whole Spirit of the System to which they formally adhere.^x In other words you would use their treachery—but

^w Wisdom v. 3.

^x N. E. p. 546.

take leave to despise their treason. If among us, or in England, there be any whose tendencies are equally inconsistent with Catholicity, on another side; any who stunned by the cry of Popery, are half disposed to believe what they hear, and make themselves Papists--let them go. The sooner such imposthumes discharge, the better for the body. But if the Church is always to be in peril from *false brethren*, we can only say, so was it in the days of St. Paul; the Church is militant yet, and it is the fortune of war to make both cravens and deserters. To the mere eye, the Church must ever exhibit the heavings, and the tides, the swellings, and the storms of an Earth-surrounding Ocean: but the child of Faith sees in all the healthful *Spirit* who worketh underneath,

In central peace, subsisting at the heart
Of boundless agitation. *Wordsworth.*

America was the retreat of countless schisms, flying to the ends of the Earth, as if from the SPIRIT of GOD.^y But the Church has followed her wandering children, and her last contest must be here. You phrase it well: "The world's destiny is to turn upon the issue of the conflict."^z But, unless you are prepared to show that the true Church of God is the discovery, and product of the last century; that New-England has become the sole repository of mercy to the world: that the system which our Redeemer declared impregnable to the gates of hell, has been for ages overthrown and lost, until *you* have set it up; unless you can believe the "swift destruction"^a which has followed the religion of Geneva, wherever it has been planted, a mark of the divine favour; and unless you are prepared to characterize the renewed vigour, and missionary zeal of the Catholic system, as the work of Beelzebub, the prince of devils; we cannot envy your anticipations of the result. Be assured that whatever may be the terrors of the shock, we thank God that it has come; and doubt no more of success, than David with his pebble, when he heard the blatter of defiance from Goliath of Gath. The late charge^b of our venerable

^y Ps. cxxxix. 7.

^z N. E. p. 555.

^a 2 Peter ii. 1.

^b N. E. p. 555.

Father in God, was indeed *received with acclamation*; and we assure you, it will be sustained with energy, and the same fearlessness of man's opinion with which it was delivered. The diocese of Seabury trained by such standard-bearers as Jarvis, and Hobart, and Brownell, can practice no artifice with adversaries, nor yield an inch of ground already gained. The Catholic System, wherever it is found, is part of the mountain that is filling the whole Earth, and its presence in any place is proof of a solid, immoveable growth, which can no more be pushed back than the Everlasting Hills. It is a living stone. It is growing—spreading—and uprooting every plant that our Heavenly Father hath not planted; and since in the mercy of God its increase has given it root in New-England, we rest, in the assurance of his promise, with a holy confidence that the sons of those who afflict the Church, shall come bending unto her; and in the next generation fill our temples with the liturgic strain—"He hath brought me out of the horrible pit, out of the mire and clay, and set my feet upon the Rock, and ordered my goings."^c

And now Mr. Reviewer, as an earnest man, you will ask no apology for my earnestness. Something is wrong. Souls which our blessed Saviour redeemed, are daily and hourly lying down in the dust with no hope, *through the inefficiency and impotence of the present state of the religious world*. My only apology, therefore, is—"I believed and therefore have I spoken."^d Our contest is not personal; Truth can be the only interest of either of us. It remains for the LORD to judge between us which has spoken His imperishable Truth: and whether the house of Aaron have taken too much upon them in this issue, or the sons of Korah—for such we believe are our relations to each other. You will understand that I speak of Systems: but personally, be assured of my high sense of the honour which I have allowed myself, in addressing the representative of the opinions and prejudices of many venerable, and deeply respected gentlemen and scholars, for whose

^c Ps. xl. 2.

^d Ps. cxvi. 10.

^e Numbers xvi. 3, 7, collated with Jude 11.

satisfaction I could wish devoutly that the task had been performed by some one entitled to more personal consideration than

Sir, your humble servant,

A PRESBYTER OF CONNECTICUT.

Rectory of ————

Festival of St. Simon and St. Jude,^f 1843

^f See Collect, Epistle and Gospel for the day.

THE
Trial of the Spirits:

A
SEASONABLE CAUTION

AGAINST
SPIRITUAL DELUSION.

BY THE REV. CHARLES DAUBENY, D.D.

ALSO,
A COMPANION

FOR THE
BOOK OF COMMON PRAYER,

CONTAINING AN
EXPLANATION OF THE SERVICE.
BY THE REV. JOHN H. HOBART, D.D.

.....
Published by the Society for the Promotion of Christian Knowledge.
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NEW-HAVEN,
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1809.

ART. 4. All monies of the Society shall be placed in the Treasury, and drawn from thence only by order of the Committee of Publication.

ART. 5. The Committee of Publication shall procure and publish, on the lowest terms, such useful religious works as will best conduce to the advancement of Piety and Christian Knowledge; and by themselves or agents, transmit a sufficient number of copies to the Clergy, and other well disposed persons throughout the state, to be sold on account of the Society.

ART. 6. There shall be a meeting of the Society, holden at New-Haven annually, on the first Wednesday evening after the fourth Tuesday in October; at which time the Committee of Publication shall make report of all works by them procured or published during the preceding year; where circulated, and what number of each remains undsold. The Treasurer shall likewise make a report of the state of the Treasury by a particular statement of the receipts and expenditures of the Society.

ART. 7. The Committee of Publication shall draw on the Treasurer for such sums as they shall find necessary to carry into effect the objects of the Society, and for no other purpose; and shall, previous to each annual meeting, or at any other time, if they deem it expedient, adjust the accounts of the Treasurer.

At a meeting of a number of gentlemen, viz. Right Rev. Abraham Jarvis, D. D. Rev. Bela Hubbard, D. D. New-Haven; Rev. Philo Shelton, Fairfield; Rev. Ashbel Baldwin, Stratford; Rev. Tillotson Bronson, Cheshire; Rev. Sturges Gilbert, Reading; Joel Foot, Esq. Marlborough; Samuel W. Johnson, Esq. Stratford; John Morgan, Esq. Hartford; Mr. Canfield Gillet, Mr. Samuel J. Andrews, Mr. James Lewis, Josiah Dudley, Esq. Derby; Mr. John Sanford, Newtown; John Curtis, Esq. Huntington; S. W. Southmayd, Esq. Watertown; Col. Charles Jencks, East-Windsor; Hezekiah Holcomb, Esq. Granby; Mr. William W. Haughton, Montville; Mr. Jacob Dauchy, Ridgefield; Mr. John Webb, Mr.

Merwin Rood, *Canaan*; Mr. Simeon Munger, *Reading*; Nathan Preston, *Esq. Woodbury*; Daniel Putnam, *Esq. Brooklyn*;—

And the following Gentlemen in New-Haven:

Jonathan Ingersoll, Nathan Smith, John Barker, and Charles Denison, *Esqs.* Mr. Andrew Kidston, Mr. John Hunt, Mr. Wm. Walter, Mr. Alex. Langmuir, Mr. Saml. Hughes, Mr. Joel Walter, Mr. Samuel Bishop, Mr. John C. Bush, Mr. John H. Jacocks, Mr. Asa Austin, Mr. William McCrackan, Mr. William Kilby, Mr. Ellis Vial, Mr. Stephen Atwater, Mr. Oliver Steele, Mr. John Scott, jr. Mr. John Clark, Mr. Edmund French, Elias Shipman, *Esq.* Mr. Ward Atwater, Mr. John Howe, Mr. Joseph N. Clark, Mr. William Cutler, Maj. William S. Judd, Maj. Elihu Monson, Mr. G. Totten, Mr. P. W. Perit, Mr. Henry Butler, Mr. Henry Eld, Isaac Beers, *Esq.* Mr. Jeremiah Atwater, 3d, Mr. John Nicoll, *Col.* Joseph Drake, Mr. Samuel Chew, Mr. Joseph Nichols, Mr. Charles Austin, Mr. Elnathan Atwater, Mr. Daniel Collis, Mr. John Bromham, and Mr. Benjamin Beecher, held in New-Haven, on the 31st day of October inst. the Hon. JONATHAN INGERSOLL, Chairman, and CHARLES DENISON, *Esq.* Secretary, the foregoing Articles were adopted and subscribed, and the Officers of the Society for the ensuing year were chosen—viz:

Rev. BELA HUBBARD, D. D.
Rev. ASHBEL BALDWIN,
Rev. PHILO SHELTON,
Rev. CALVIN WHITE,
Hon. JONATHAN INGERSOLL,
SAMUEL W. JOHNSON, *Esq.*
NATHAN SMITH, *Esq.*
Mr. JOHN H. JACOCKS,

COMMITTEE
OF
PUBLICATION.

CHARLES DENISON, *Esq.* Secretary.

Mr. SAMUEL HUGHES, *Treasurer.*

NEW-HAVEN, (Conn.) Oct. 31, 1808.

TO THE PUBLIC.

THE Society for the Promotion of Christian Knowledge, is composed of persons who belong to the Church. It was originally proposed by persons who are well informed in her doctrines, and sincerely attached to her interests and prosperity. Their own well grounded satisfaction, that the doctrines of the Church are the genuine dictates of the Gospel, causes in them an earnest desire to propagate among their brethren in general, such means of information as may establish them in doctrines which are according to true godliness, and persuade them to vital piety and the practice of every moral and religious duty. This being the entire object of the Society, it cannot therefore be justly liable to any imputation of either wishing or fomenting controversies. Directing their attention wholly to their own Church, it is evidently their object to remove from among their brethren specious pretensions for diversity of opinion; and to bring them by a conscience duly enlightened to see and feel the sacred force of the Apostle's injunction, to be all of one mind, and to make it their unremitting endeavor to keep the unity of the spirit in the bond of peace.

The reformed American Church in the United States is a branch of that venerable reform.

ed Episcopacy, the Church of England. As the legitimate offspring and inheritors of her Reformation, we rightfully adopt the judicious remark of one of her learned Bishops, as a well established fact. "Our Reformers followed no human authority; they had recourse to the Scriptures as their guide. And the consequence has been, what might have been expected, that our Articles and Liturgy do not exactly correspond with the sentiments of any of the eminent reformers upon the continent. Our Church is not Lutheran—It is not Calvinistic—It is not Arminian—It is Scriptural." In the belief of this truth, it is our hope and trust that God will protect the Church which professes his word for her guide, amid the troubles which may arise from such as seek to misrepresent her faith, or disturb her peace. Built on the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone, our Church calls no man Father. To the Calvinist she opposes the doctrine of universal redemption, and grace sincerely and freely offered to all men...Art. 15th and 31st. To the Pelagian, the doctrine that all men are corrupted, and far gone from original righteousness, and naturally inclined to evil...Art. 9th. To the Antinomian, the necessity of good works, which spring out of a true faith, and are pleasing to God, although there is no merit in them, and our acceptance proceeds from the death and atonement of Christ...Art. 11th and 12th. To those who assert that all professions and modes of worship are equally pleasing to God, she ex-

plicitly declares, that they are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law....Art. 18th. In opposition to the doctrine of the Romanist, she teaches, that we are accounted righteous before God, only for the merit of our Lord and Saviour, by faith, and not for our own works or deservings....Art. 11th—and that works of supererogation cannot be taught without arrogancy and impiety....Art. 14th.

What would have been the condition of man, had he been left in the state in which original transgression placed him, is a speculative inquiry of no very essential importance, since it is done away by redemption; and, by the covenant of grace in Christ, he is put upon another footing. In his first state, man stood only on the relation of creature to his Creator; in the second, he stands a sinner under the banner of a Saviour, dependant on his mercies, and shielded by his merits. Our primary and great concern then is to know what are the favors of which Christ is the donor, and the blessings to which we are made heirs by his purchase. Considering these as comprehending all the essential points of faith and practice, the attention of the Committee of Publication will be directed to select, according to their best judgment, and publish as far as their funds will allow, such pamphlets, and small treatises, or extracts from larger works, as are acknowledged to be well written, and do well ex-

plain the doctrines and duties which are peculiarly Christian, or which arise from those facts and relations which the Christian revelation has made known to us : In particular those duties which we owe to the several persons of the holy Trinity, for the inestimable blessings of redemption. Some dissertations on the office of the holy Spirit, and the ordinary method of his operations in the divine work of forming the true Christian, together with others on the Liturgy which illustrate its excellence, and evince the pre-eminent advantages of that mode of divine worship, will carry into effect the substance of what was originally proposed.

In the opinion of the Committee, the Companion to the Prayer Book and Mr. Daubeny's three Discourses on the Trial of the Spirits are sufficient, and both of them very proper for the first publication. The former is a judicious compilation from the most eminent liturgical writers, and a good help to the understanding of the service and rituals of the Church. The latter, on the agency of the Holy Spirit, are very seasonable to check the unfounded pretensions of the enthusiast : and to stir up the lukewarm to a just and animated sense of redeeming love ; and to fix in both correct ideas on that important subject.

THE

Trial of the Spirits.

DISCOURSE I.

JOHN III. 8.

*THE WIND BLOWETH WHERE IT LISTETH, AND THOU
HEAREST THE SOUND THEREOF; BUT CANST NOT
TELL WHENCE IT COMETH, NOR WHITHER IT
GOETH; SO IS EVERY ONE THAT IS BORN
OF THE SPIRIT.*

IT is through the medium of natural objects that man, in his present state, can be brought to understand things relative to the nature and operations of a spiritual being.—For a spiritual sense not being natural to man, that degree of knowledge which he attains in spiritual things must be derived to him, from a method of instruction adapted to the circumstances of his condition. The light of the body is the eye; but let the beams of material light be withheld from it, and it becomes an useless organ. The light of the mind is reason; but till the sun of Revelation shines upon it, it must be in darkness with respect to the things of God; as mankind were after

they had departed from God, and were become their own teachers. "The natural man," says the Apostle, that is, man as he now is by nature, "receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned."

To be qualified then for this spiritual discernment, man must have a spiritual instructor. In other words, his knowledge of God and spiritual things must be derived from divine Revelation: and for this obvious reason; because "the things of God knoweth no man, but the spirit of God." 1 Cor. ii. 11. But a divine Revelation, designed for the benefit of man, must teach him in the way in which he is to be taught, or man will still remain uninformed. With this view, spiritual things, which, were they described as they really exist in themselves, would be unintelligible, are graciously brought down to the human capacity, by the help of type and emblem, parable and similitude; which, like pictures of visible things, placed before the eye of the understanding, teach us, in a language familiar to mankind, to form some notion of those unseen things, of which mere words had been incompetent to furnish an idea.

Thus it is that we are enabled to see the spiritual in the natural world: God having been pleased to make use of the *glass of nature** to show us of himself; till that time ar-

* *Through a glass darkly*, or, in an enigma or riddle.
—1 Cor. xiii. 12.

rives when we shall see him as he is, "face to face," and not as we are now obliged to do, by reflection from the objects of nature.

"All who do not know the use of this *natural glass*, are under the poverty of ignorance; they lose a great help to their faith, together with a great instrument for the improving their understandings in spiritual things. What would be divinity, what can a teacher of it be, without the use of analogies, and the power we acquire when we argue from them? They are so universal in the scripture, that a man may as well read English without the alphabet, as read the bible without understanding its analogies. They are therefore never to be given up; but to be insisted upon, and recommended to others, as the very life and soul of christian wisdom."——JONES.

The only danger attendant on this figurative mode of instruction is, that a latitude being given to the imagination, the application of the figure may at times be extended beyond its original and proper design. But in such case, he who should thus extend it, is alone answerable for consequent absurdities. A picture, we know, is at best but an imperfect and partial representation of some reality—More ideas are not therefore to be drawn from it than it was intended to convey. The design of a picture is to give that representation of an absent object, which may be sufficient to furnish a general idea with respect to its nature, form, and character; but not to enable

the observer to enter into a minute description of its particular properties and qualities. In like manner, types, parables, and similitudes, are not intended to give a *literal* description, but such a representation of the object to which they refer, as may be suited to the immediate purpose for which they are introduced. To derive from them therefore that information which they were designed to convey, an attention to this purpose must constitute the rule for their application. Whilst a deviation from it may not barely lead to inconsistencies and contradictions, but may go so far as in a great degree to defeat the object in view on the occasion.

Figurative allusions then, it must be remembered, are to be taken in a *figurative* sense; and so far only as they were intended to apply to the case in hand: they otherwise change their nature, and become, what they certainly were not designed to be, literal descriptions. With this distinction before us, we shall be better qualified "rightly to divide the word of truth," giving to each part its respective weight and consequence. By considering, in conformity with the foregoing rule of judgment, the particular object in view in the introduction of any parable or allusion in the sacred writings, we shall be in no danger of digressing from the particular conclusion to which it was meant to lead.

Thus much has been thought necessary to be said by way of introduction to the subject

of the text, with a view of guarding in some measure against that licentious interpretation of the sacred writings, which has, at times, proved more favorable to the growth of enthusiasm, than to the promotion of sound and rational christianity. Spiritual things are *real* though *invisible*. God is not seen; the soul of man is not seen: what acts upon it is not seen: still the christian has no doubt in his mind with respect to the real existence and operation of either. Hence it is truly said of him that he “walks by *faith*, not by *sight*”—And hence it is, that without faith it is impossible that we should please God; because without faith we see nothing, we know nothing, we receive nothing, we are nothing; and whilst we continue in this faithless condition, the whole gospel, in itself the power of God unto salvation, is *to us* no better than a dream.

The operation of the spirit on the soul of man then is certain, though invisible: it is that mysterious operation which is the proper object of faith, but not a subject for description. It not being within the compass of our faculties to ascertain either the nature of the cause, or the particular mode of its operation, our conclusions on this sublime subject must therefore be drawn from the quality of the effects produced. To direct our judgment in the case before us, allusion is made to a most familiar process in nature, to the effect of which we almost daily bear witness, at the same time that we are in ignorance both with

respect to the origin and manner of its production. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth; so is every man that is born of the spirit."

The wind, here made the type of the Holy Spirit, is of all the creatures best suited for the purpose: for, in the first place, of all bodily things it is the least bodily, and being invisible, at the same time that it is quick and powerful in operation, it comes nearest to the nature of a spirit. Moreover, as in the natural world it is said of the wind that without its salutary action the air would be motionless and stagnant, deprived of its necessary vital quality; and of the human body, that when deprived of breath it ceases to live; in like manner it may be said of the Holy Ghost in the spiritual world, that without HIM there is no operation: for without the spirit of Christ there can be no life in the Church. From the analogy thus in some respects subsisting between three different agents, the wind in the air, the breath in the human body, and the spirit in Christ's mystical body, the Church, the same name has been given to all three, and it is a matter of nice judgment in some cases to determine to which of them it particularly applies. But though there exists a degree of similitude between these several agents to justify the use of analogy, for the purpose of illustrating, in some measure, the character.

istic properties of the supreme invisible spirit; still the difference between them, to every rational mind, must be sufficiently striking to prevent such analogy from being carried beyond its proper and intended limits.

When the Holy Ghost descended on the Apostles at the day of Pentecost, he came, we are told, under the type of "*a mighty rushing wind.*" But we are at the same time informed, that this wind "came suddenly from heaven." And the purpose for which it came is also expressly marked out, namely, to fill "the place where the Apostles sat," and that place only. The wind in this case was therefore a *supernatural cause*, put in action for the express and immediate production of a *supernatural effect*: and the scripture account of it is to be considered as a figurative description of that *extraordinary* power, exerted from on high, for the necessary and instantaneous qualification of the first preachers of the gospel.

But the wind to which our Savior likens the *ordinary* operation of the spirit in the economy of divine grace, was not "a mighty rushing wind, coming suddenly from heaven;" but that appointed agent, whose office it is to co-operate in the established system of nature, and of which our Savior expressly says, that "we know not whence it cometh, nor whither it goeth."

From the allusion therefore in the text, on which the present discourse is founded, the conclusion is, that the operation of the spirit

on the human soul, bears a resemblance to that of the wind on the face of nature, in this respect, that, whilst the effects are manifest, the origin and particular process of the cause remain in both cases equally invisible and unaccountable. Our Saviour on this occasion was conversing with Nicodemus, a Jewish Rabbi, on the great change necessary to take place in fallen man, to qualify him for admission into the kingdom of God. The strong figurative language made use of by our Saviour to convey his meaning, led Nicodemus into a gross mistake. He knew of no other birth but that by which a natural man is born into this world. To correct this mistake, our Saviour informs him, that his discourse respected that great change wrought on the human soul by the mysterious operation of the divine spirit, by which the natural man entered on a new and spiritual life: a change so great that it was figuratively described by the strong expression of his "being born again." And to convince him that such a change was actually to be produced, at the same time that the cause and process of it were invisible, our Saviour refers him for the illustration of the fact to one of the most common operations in nature, that of the wind blowing in what direction it pleaseth: for though he could not see the wind, still the sound of it convinced him of its being actually in motion; and though he could not tell whence it came or whether it went, yet he plainly marked its effects—"So, (says our

Saviour) is every one that is born of the spirit. it."

The great doctrine of regeneration was a doctrine of which Nicodemus appears at this time to have formed no conception. His answer therefore to our Saviour was in the language of the *natural man*, who "discerneth not the things of the spirit of God."—"How can these things be?" But our Saviour attempts not, it is to be observed, to make the circumstance of a man's being born again more credible by any particular explanation of the manner in which it was to be effected. The doctrine of regeneration, as an article of faith, was not to be explained, but to be received on the ground of divine authority. On such a subject the question "how can these things be?" is out of place; for "to him that believeth all things are possible." In what manner "the power of God unto salvation" is exerted, to produce the new creature of the Gospel, we cannot know; because God has not thought proper to inform us: but that it *really is exerted* for that gracious purpose we may be satisfied, from certain characteristic indications. And though we can neither see the spirit nor ascertain the particular process of that mysterious operation by which the *natural man* becomes *spiritual*; still we cannot fail to be convinced of the great effect, when it has actually taken place.

From this allusion then in the text, by which we are given to understand that a knowledge

of the cause and precise manner of its operation is not necessary to the belief of an effect really produced ; we proceed to draw such inferences as may be useful to the rational christian in forming his judgment on spiritual subjects.

We infer then, in the first place, that man may have sufficient reason to believe a thing to exist, without being able to account for it ; and consequently that difficulties about the manner of any thing's subsisting, furnish no objection against the truth of it when there is evidence sufficient to support it. Our knowledge of things in nature with which we are daily conversant, is derived for the most part, from the observation of effects produced.— And here, generally speaking, our knowledge stops. To confine ourselves to the allusion in our text : We know, for instance, from the information of our senses, when the wind blows : whilst the most learned inquiry has not been able to ascertain the cause of its blowing, or to determine whence it cometh or whither it goeth ; at the same time we are as certain as we can be of any thing submitted to the test of sense, from the motion of the trees and other similar effects, that the wind is in action.

Of a similar kind is the knowledge we are capable of attaining with respect to a man said to be born of the spirit. There are certain marks which characterize this spiritual birth ; whenever then these marks are clearly to be

distinguished, we reasonably conclude that the subject in which they are found is a regenerate being. From an observation of the effects produced, we know that such effects must proceed from an efficient cause. That cause we understand from sacred authority, is the the Holy Spirit : and here our knowledge on this subject stops.

From hence it appears that some things are capable of being known by effects, which are not to be known in any other way. A consideration which should teach men in what manner to employ their reasoning powers to the best advantage ; by occupying them with subjects on which the observation of facts enables them to form a judgment, rather than with those from which they can draw no conclusion but what is built on the uncertain ground of conjecture. This consideration is in no cases of more importance than in those which respect religion ; in which the imagination is too apt to take place of the judgment, thereby preventing the party from drawing those sober and rational conclusions, which are alone consistent with the plain evidence of facts and confirmed experience.

It is no uncommon thing with persons of a particular cast and disposition, to fancy themselves to be more spiritual than they really are ; and by the prevalence of this notion (the creature, for the most part, of an heated and ungoverned imagination) they are led to persuade themselves, and consequently to endea-

vor to persuade others, that they can ascertain the *precise time and manner* in which the Holy Spirit has carried on his work in them. But in so doing they are attempting to know more than is to be known; to account for a proceeding which our Saviour plainly tells us is not to be accounted for. "The wind bloweth (says he) where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth: So is every one that is born of the spirit."

When persons who affect to know so much, relative to the particular operation of the spirit, can give a satisfactory account of the cause by which one of the most common effects in nature is produced, it will be time enough to attend to what they may have to say on the manner in which the still more unaccountable work of grace is carried on in the human soul. Let them first tell us what causes the wind to blow; whence it cometh or whither it goeth; and we may then attend, at least with greater probability of satisfaction, to their account relative to the supernatural birth of the regenerate man.

The fact is admitted, because it has been revealed, that every regenerate person *is* born of the spirit; but the manner in which this spiritual birth is effected has not been revealed. An attempt to describe it, therefore, constitutes no part of rational religion, but is the essence of enthusiasm, and the parent of deception. "The secret things belong unto the

Lord our God, whilst those only which are revealed on this subject, belong unto us and unto our children, that we may do all the words of God's law :” not that we should rest satisfied with the bare persuasion relative to the divine operation on the human soul, but that we should scrupulously determine the reality of such operation by the effects that accompany it.

We have nothing to do at present with the deceptions to which this mysterious operation of the Holy Spirit on the human soul has ministered, and still continues to minister, but from the letter of revelation to maintain the fact. Nor is it our object to account for that fact ; but only to prove, in conformity with the text, that our ignorance of the process of divine grace, in the work of regeneration, furnishes no better argument against the credibility of it, than does the unaccountableness of the manner in which a common operation in nature is carried on against its reality. In that creed of our Church, which has (though without just reason) given offence to some christians, chiefly, perhaps, because it attempts to explain more circumstantially what is briefly contained in our other public confessions ; the mysterious union of two natures in the person of Jesus Christ is compared to a similar connection in the constitution of man.—“ For (says the creed) as the reasonable soul and flesh is one man, so God and man is one Christ.” This, it may be said, is giving no

information, because it is only explaining one unaccountable thing by another. True; but information on such subjects is not what is to be expected. The object of our Church on this occasion, in condescension to the finite nature of the human understanding, is only to furnish such *an illustration* of a mysterious subject, as may dispose her members the more readily to believe it.

That we have a reasonable spirit within us, by which we are connected with a superior class of Spiritual Beings, and that we have a bodily frame, susceptible of pain and sensual gratification, by which we are related to the animals beneath us, we are as certain as that we exist, although the manner of this union of our spiritual and corporal part in the same substance is totally unaccountable. For that knowledge, imperfect as it is, which is to be attained on this subject, we must be indebted to our observation of effects. And this appears to be the only knowledge in spiritual things of which the human mind is capable; at least, we may say it is *that only* degree of knowledge which an all-wise Deity has thought proper to communicate to man in his present condition. And that man who makes no better use of his reasoning faculty than to conclude, that because he does not know every thing, therefore he will believe nothing; justifying his disbelief of spiritual things by the insufficiency of his understanding to comprehend them; may with equal reason arraign

the wisdom of his Creator, for not having made him an angel, instead of making him what he is.

This arrogant sufficiency of the human intellect, as it is sometimes applied to the things of God, is thus checked in the sublime language of Zophar to Job—"Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do; deeper than hell, what canst thou know?" "Hearken unto this, (says Elihu to Job in another part of this most beautiful poem) stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge? How thy garments are warm when he quieteth the earth by the south wind? Hast thou with Him spread out the sky, which is strong, and as a molten looking-glass? Teach us what we shall say unto him, for we cannot order our speech by reason of darkness.—Touching the Almighty we cannot find him out; he is excellent in power and in judgment, and in plenty of justice; and respecteth not any that are *wise of heart*."

We know not, my brethren, the works of creation, with which we are daily conversant. We are familiarized with effects, at the same time we are ignorant of causes. We see, we wonder, we admire; but in our attempts to

explain, we are obliged to content ourselves at best, with very partial information. What then is to be expected from poor short-sighted man, when he presumes to bring within the compass of his narrow understanding those subjects, which were never intended to be submitted to his particular investigation; but that in the language of Elihu to Job, "he should multiply words without knowledge."

Our conclusion on this subject may be short. The general inference to be drawn from the words of the text is, that man's finite understanding is not the standard by which the works of an infinite Being can be measured. If in the works of nature, as they are called, which are daily submitted to the test of our senses, the deficiency of such a standard must necessarily be acknowledged; with what a degree of conscious and awful diffidence should it be applied to those mysterious subjects, which constitute the secrets of the divine councils, and into which the angels themselves are represented as desirous to look. Sufficient on these subjects has been revealed, not indeed to gratify man's curiosity, but to establish the Christian's faith: not to qualify him to give an answer to Nicodemus' question, "How can these things be;" but to satisfy him, from the best authority, that such things *really are*. The chief substance of the Christian faith consists in a firm belief of the joint operation of the three persons in the Godhead in the economy of human salvation: the Fa-

ther creating, the Son redeeming, and the Holy Ghost sanctifying the creature man : God the Father graciously accepting the ransom for his redemption ; God the Son freely offering it ; and God the Holy Ghost perfecting the mysterious plan, by preparing and qualifying fallen man for the salvation that has been provided for him. This consideration should teach us to set a proper value on that nature, the redemption of which from the consequence of sin, was not thought beneath the attention of the three persons in the divine essence, thus acting in concert for the recovery of their lost creature. A consideration which ought to raise our thoughts above this world to high and heavenly things ; by reminding us that this body which was sold under sin by our first parent, is, through the redemption in Christ, and the operation of his Spirit, still capable of becoming a temple for the Holy Ghost to dwell in. In what particular way the Holy Ghost takes possession of this temple, it has not been thought necessary that man should be particularly informed : it is folly in him therefore to attempt to ascertain it.

But though we are not able perfectly to unfold the mysterious workings of the Holy Spirit on the human soul, yet of this we are certain, because Revelation has informed us, that they are not of that *irresistible* nature, to be consistent with the condition of man, as a free, reasonable and accountable being. For the Holy Spirit moves, inclines, and disposes, but

does not impel.* He leads and conducts all who are willing to be led and conducted by him ; but does not overrule continued opposition and wilful resistance. “ My spirit (said God to the old world) shall not always strive with man.” Such is the uniform language of Scripture ; such was the correspondent doctrine of the primitive Church ; and such is the doctrine of the Church of England. Knowing this, we know enough to direct us in the management of our spiritual concerns. Knowing that the Holy Spirit is ready to take up his abode with us, provided we shut not the door of our hearts against him, it is our parts to attend to his motions, to obey his suggestions, and not to resist that work which he is graciously carrying on within us, for the purpose of enabling us to work out our salvation.— Whilst we pray therefore to God with the Psalmist, that he would create in us a clean heart and a right spirit, we must at the same time remember what God elsewhere said to his people ; “ Cast away from you all your transgressions, make you a new heart and a new spirit.” If we pray unto God in faith, he will not fail to perform his part in the Gospel

* “ For God inspires *willing* souls : but if they go off from their willingness, the spirit of God, which was given to them, will contract itself. For to save them who are *unwilling* to be saved, is the part of an agent that useth *force* ; but to save those who choose salvation, is the part of one who freely and kindly grants his help.”

CLEMENS, p. 57.

covenant, for "he is faithful who hath promised:" it remains for us to take heed that there be no deficiency on ours. To this end, my brethren, let a faithful and diligent use be made of the appointed means of grace.

"Prayer, the word, and the sacraments (as Bishop Andrews long since observed) be every one of them an artery, to convey the spirit into us. Well may it be hoped then, that by the use of all three, we shall be in a good way towards the attainment of our desires. For many times we fail, when we use *this*, or *that one alone*: when it may be, God hath appointed to give his spirit by neither, but by the *third*. It is not for us to limit or appoint Him, how, or by what way, He shall come unto us; but to offer up our obedience, in using all the appointed means. And in using *them all in faith*, the Spirit will not fail to come unto us; either as a wind, to allay in us the unnatural heat of some distempered desire to evil; or as a fire to kindle in us some *luke-warm*, or some *key-cold affection* to good. He will come unto us, either as *the spirit of truth*, enlightening us with some new knowledge, or as the *spirit of holiness*, reviving in us some virtue or grace; or as the COMFORTER, ministering to us some inward contentment, or "*joy in the Holy Ghost*." For a complete obedience on our part in the use of all his prescribed means never did go away empty from *Him* without a blessing, nor ever shall."

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Jesus Christ, throughout all ages, world without end.——

AMEN.

DISCOURSE II.

1. JOHN IV. 1.

BELIEVED, BELIEVE NOT EVERY SPIRIT; BUT TRY THE SPIRITS WHETHER THEY ARE OF GOD; BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD.

IN a former discourse, with which the present claims connection, my object was to prove, in conformity with the allusion addressed by our blessed Saviour to Nicodemus, that our ignorance of the particular process of the Holy Spirit in the work of regeneration, furnishes no better argument against the credibility of the fact, than does the unaccountableness of the manner in which a common operation of nature is carried on against its reality. "The wind (for instance) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit."

For our knowledge, in either case, we are indebted principally to our observation of effects; whilst we remain in an equal degree unable to ascertain the precise mode of operation employed by each productive cause.—our ignorance of the secret things of nature, indeed, leads into a field for laudable inquiry and practical experiment, generally entertaining, oftentimes useful; which, by extending the bounds of the human intellect,

may be considered as contributory to the improvement of man's present condition. But the same cannot be said of our ignorance relative to the mysterious work of the Spirit: every attempt to *particularize* and describe which seldom failing to minister to gross and dangerous deception. And when it is considered, that this pretended acquaintance with the particular manner in which the secret operation of the spirit is carried on in the soul, has proved the fruitful source from which false religion has at different times, derived its greatest support, it becomes a matter of essential importance that a more certain and less imaginary standard should be resorted to, for the purpose of enabling christians to form a correct judgment, both of themselves and others, relative to their spiritual condition.

The Apostle, in the text, points out the necessity of a certain mode of trial, as preparatory to the determination of our judgment on this nice subject. "Beloved," says he, "believe not every Spirit but try the Spirits whether they are of God," and for the following reason, which fully justifies the Apostle's caution; "because many false Prophets are gone out into the world." There were false prophets or teachers then, in the days of the Apostles; a circumstance which rendered it necessary that sound members of the Church should not too hastily admit the pretensions of every spirit. These pretensions were to be tried, for the purpose of ascertaining a most

essential point, whether they were of God; whether they proceeded from "the spirit of truth, or the spirit of error."

The Apostle, on this occasion, is writing in immediate reference to the times in which he then lived. "Little children, (says he in a former part of this same Epistle) it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. *They went out from us*, but they were not of us: for if they had been of us, they would, no doubt, have continued with us; but *they went out*, that they might be made manifest, that they were not all of us." The Apostle is here alluding to those false pretenders to the Spirit, as Simon Magus, Hymeneus, Philetus, Diotrephes, and others, who appeared in the early days of the Church, deceivers and being deceived; who by the vain boast of extraordinary communications from on high, and through a "love of pre-eminence," drew crowds of credulous, weak judging Disciples after them, in opposition to the ministry of those truly Spiritual men, who in conformity with their divine commission, were at that time, teaching the way of God in truth.—With these* false prophets, the Church in the

* Out of the ashes of these false prophets there sprang up so many Schismatics and Heretics, that according to the testimony of some of the early writers of the Church, the very name of Christ was rendered odious; insomuch, that, as Socrates has reported, Christians and Christianity became subjects for mockery and ridicule on the public stages.

days of *St. John* abounded; some of whom it should seem, regarded neither Spirit nor doctrine: whilst others of them were so giddy-headed, that in a manner every Spirit contented them, which caused the Apostle to use in effect these words. To the one sort he said, "Believe not every Spirit." And to the other, "although you are not to believe every Spirit, still it is your duty to believe *some Spirit*." These false prophets the Apostle distinguishes by the title of Antichrists, or adversaries of Christ; persons who under the influence of the Evil One, were engaged in counteracting the plan set on foot by Christ, for the salvation of mankind; by corrupting his doctrine, and of course opposing that discipline which had been wisely established for its preservation. They are described as separatists from the communion of the Church; "they went out from us," says the Apostle, "giving themselves out to be some great ones, they loved to have the pre-eminence;" and therefore did not submit themselves to those in the Church, who had been appointed to rule over them. So long then as the Church shall remain in any country, and there shall be separatists from it, of the description above given, the direction in the text continues necessary to be observed. As false prophets are still going out into the world, the Spirits must still be tried, in order to ascertain their pretensions and character.

St. Paul, writing to his disciples at Ephesus, with the view of guarding them against being “tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;” or (as it might be more literally translated) “by the cheating of men, through their craftiness, for the management of error,” directs them to “put on the whole armour of God, that they might be able to stand against the wiles of the devil.”

Many and various are the wiles which this arch deceiver of mankind is permitted to exercise, for the trial of God’s faithful servants. But in none is the fineness of his mischievous policy more discernible, than when he assumes the form of an Angel of light, in the practice of those pious frauds which are best calculated to impose on weak, credulous, well-meaning perhaps, though certainly not well-judging Christians.

In conformity with the foregoing language of the Apostle, considered as descriptive of the craftiness practised for the purpose of cheating the early members of the Church out of the principles of sound Christianity, the false Apostles alluded to in the text, are called in different parts of Scripture,* spirits of error, seducers, deceivers, authors of divers sects, false speakers, and the children of the devil, who

* 1 Tim. iv. 2. 2 John. vii. Col. ii. 8. 2 Tim. iii. 13. 2 Tim. ii. 14. 1 Tim. iv. 1. 1 Tim. vi. 4. 2 Peter. ii. Jude.

is the father of all falsehood. And with respect to their manner of conducting themselves, with a view to the success of their deception, they are described as humble and lowly in outward appearance, though possessed at the same time of a contentious and unquiet disposition; as doting about questions and strife of words, whereof cometh envy, strife, railings, and evil surmisings; as speaking proud things and swelling words of vanity; as persons standing high in their own conceit; and in consequence, despisers of government, and evil speakers of them that are in dignity and authority. Such were the prominent features of character, by which the false prophets in question were notoriously distinguished. To trace a resemblance between them, and any false prophets of the present day, is an undertaking, it must be acknowledged, that demands the exercise of judgment, discretion, and charity. But as man is the same fallen creature now, that he was in the days of the Apostles; and as separation from the Church is the same thing now it then was, it is to be expected that the same correspondence between cause and effect should still continue to subsist. Thus much at least may be said, that the History of the Infant Church was left upon record for our admonition, upon whom the ends of the world are come; the design of its being written must consequently be in a great measure frustrated, should the Church of the present day fail to draw from it that profitable lesson, which the

consideration of the present subject is calculated to furnish.

A warm zeal for religion, admitting, as we are certainly disposed to do, the honest intention of the party, is not always accompanied with sufficiency of knowledge, or soundness of discretion. And when this is not the case, it is very easy for a man to form a false estimate of himself and others; by measuring spiritual things by an erroneous standard. Self-love, the great ruling principle of the human breast, naturally disposes to self-estimation. And men in holding the scale of judgment for themselves, seldom hold it with that even and steady hand necessary to ascertain the exact proportion of their individual weight. That self-estimation which accompanies the consideration that we are under the particular direction of the Holy Spirit, and as such, favored with extraordinary illuminations, tends to confirm the persuasion that such is actually the case with us. And from the moment that this persuasion takes possession of the mind, every warmth of the imagination, every more than ordinary emotion of the human breast, are immediately taken for the certain marks of some divine impulse; for undoubted communications from the Spirit of God. The wild extravagancies to which this persuasion has occasionally led, need not be particularized.—They have disgraced the History of the Church more or less, in every stage of its existence; and will continue to disgrace it so

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long as there shall be an evil spirit permitted to deceive, and man in a condition to be deceived.

Was this deception indeed of an innocent nature, and unattended with important consequences, time spent in an endeavor to counteract it might be regarded as thrown away. But when it is considered that this *pretended* acquaintance with the *immediate* influences and operations of the Holy Spirit, has been the cloak under which much of the false religion that has appeared in the world has been concealed ; it becomes a matter of importance to the Christian Church on earth, that the members of it, in forming a judgment of spiritual things, should be directed by a less fallible standard. The Apostle in the text guards us against believing every Spirit ; in other words, against giving heed to every teacher pretending to the inspiration of the Spirit ; but directs us to *try the Spirits* ; that is, to try all such pretenders, for the purpose of ascertaining the reality of their character : for, as it follows, “ many false prophets are gone out into the world.”

These false prophets then instituted that order of spirits here pointed out, as necessary to be examined. Prophets in some respects resembling those described by Jeremiah. “ I have not sent these Prophets, yet they ran ; I have not spoken to them, yet they prophesied.”—Jer. xxiii. 21. “ What is the chaff to the wheat, saith the Lord ?” Did Christians

at all times possess the judgment to make the necessary discrimination in this case, they would not be so often subject to imposition in a matter of this important concern. In the first age of the Church there were Christian teachers who, by their boasted pretensions to superior piety and immediate revelation, attempted to bring St. Paul's ministry into contempt: whom St. Paul thus describes.—“Such,” says he, “are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, and no marvel; for Satan himself is sometimes transformed into an Angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works.”

Such were the ministers which Christians of that day, in conformity with the direction of the text, were called upon to try; for the purpose of ascertaining how far their pretensions and manner of conducting themselves in the office they assumed, corresponded with the proper qualifications of the ministerial character. “Beloved believe not every Spirit, but try the Spirits, whether they are of God.” A direction at all times necessary, whilst the Church continues in her militant state, for the security of her members against deception; whether there are any false Apostles among us exactly answering to the description above, given by St. Paul, or not. We therefore proceed to inquire in what way this apostolic direction may be best reduced to practice.

To enable us to ascertain the weight or quality of any given commodity, recourse must be had to a standard independent of the thing to be tried. The spirits here alluded to must be tried upon a similar plan. A certain established standard must be appealed to; according to their conformity to which, the genuineness of their character is to be determined. A decision has been too generally admitted in this case, according to which, spiritual men, "*measuring themselves by themselves*," have been often permitted to bear witness in their own behalf; a mode of judgment equally inadmissible, either on the ground of scripture or reason.— "We dare not," says St. Paul, "make ourselves of the number or compare ourselves with some that commend themselves: for they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." Language which, from the strictness of its application to their case, one might almost be tempted to suppose was intended to describe the conduct of some boasting professors of the present day. But true wisdom certainly is not to be obtained by a mode of trial which furnishes no security against deception. "If I bear witness of myself," says Christ, "my witness is not true;" that is, in such case, you might reasonably except against it. "The works that the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." This constituted the ground of the argument addressed by

our Saviour to the unbelieving Jews, as calculated to furnish irresistible conviction relative to the divinity of his character. "If I do not the works of my Father," said Christ to them, "believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him." And it was this kind of testimony that led Nicodemus to the following wise conclusion. "Rabbi," said he to Christ, "we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him."—John iii. 2.

A premature decision of judgment generally precludes future inquiry. And this is equally the case, whether the judgment formed is in favor of the cause to be judged or against it. The Jews had in their own minds determined that Jesus was not the Messiah : and having thus determined, they were indisposed to inquire into the evidence competent to have convinced them of their error. The Christian world is full of such Jewish scholars, who begin where they should end ; who in consequence of having first determined, are never afterwards disposed to examine. Such is the case with all those Christians who having first established it in their minds that such persons or teachers are spiritual men, deem it unnecessary to inquire into the works they perform ; on the principle which if built on a *sure* foundation must remain unshaken, that spiritual men cannot but do spiritual things.

But on the authority of our Saviour, and in conformity with the standard to which he appealed for the establishment of his divine mission, the real spiritual character of any man is not to be ascertained by the judgment formed of him in the mind of others; (the value of which remains itself to be duly appreciated previous to any sound conclusion being drawn from it,) nor by the profession or testimony of the party himself; (for this also is liable to reasonable objection,) but by the quality of the works he performs: in other words, by the general and uniform tenor of his life and conversation. And if our Saviour in his own case admitted the testimony he might bear to his own character to be itself *insufficient* for the conviction of others, it surely is not to be expected that greater credit should be given to any other person.

But exclusive of this consideration, which ought to stop the mouth of every reasonable and modest man on this subject, the standard proposed as necessary to determine the judgment of fallible man in this case is open to no possible objection; for it is in itself plain and simple, taking nothing for granted, but determining every thing by notorious facts. "Ye shall know them," says our Saviour, "by *their fruits*. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits ye shall know them." Our Saviour, it

is to be observed, is here speaking of *false* prophets. And such is the standard by which, in his judgment, the truth or falsehood of the prophetic character is to be ascertained: even as the good or bad nature of a tree is determined by the quality of the fruit it bears.

All persons then who take on themselves the character of prophets, or boast any spiritual communications, must expect to be tried by this standard as the one that has been set up in Scripture for the purpose; and the only one which can lead to an infallible decision on their respective pretensions. "For it is not," continues our Saviour, "every one that saith unto me, Lord, Lord," it is not every one that calls himself the chosen of the Lord, and talks of his spiritual communications; as heretics, schismatics; and the greatest hypocrites have been known to do; it is not every one that professes his belief in Christ, looks to him for salvation; or even boasts a particular interest in him, "that shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven:" which is in other words to say, that "he who doeth righteousness is righteous."

Such is the Gospel standard, by which the true spiritual character of every professor is to be definitively ascertained. All other marks may be; and too often are, the delusions of the imagination, the ebullitions of spiritual pride, and the specious coverings of self-deception. But whoever suffers his judgment on these sub-

jects to be governed by the sober dictates of reason and the infallible standard of Scripture, which prescribes in this case the old-fashioned rule of keeping the commandments and walking worthy of the Christian calling, as the only mark by which spiritual men are to be known, will never be deceived. By their fruits he will know them: and though he will be unable to say *when*, or in *what manner* the Holy Spirit communicates his supernatural influence to the party, he will still be seldom at a loss to determine, from the nature of the effects produced, whether they really are the works of the Spirit or not.

We do not mean to say that all pretensions to the direct and sensible influence of the Holy Spirit are equally vain: there have been and doubtless may still be cases in which God may think fit for special reasons, on certain occasions, to speak more intelligibly than in others; for the purpose of impressing a more immediate conviction on the mind of the favored party. But such must be considered particular cases; and from particular cases no general rule of judgment can be formed. Still however, unless the conviction produced be accompanied with some outward manifestation of divine power or spiritual effect, it can furnish no unequivocal proof to others, with respect to the actual condition of the party concerned. He may deceive himself, and must consequently deceive others. He may have mistaken the delusion of Satan, for the inspiration

of the Holy Spirit of God. Admitting him to have what he calls by the misconstruction of a text in scripture, "*the witness in himself;*" still it may be a *false* witness: and even supposing it to be a *true* one, it can prove nothing to others, but only so far as it is accompanied with those effects which manifest the work of the Spirit. St. Paul considered himself to be acting under the immediate impulse of an holy zeal, when he persecuted the Church of Christ; but when his eyes were opened to see the power against whom he was acting, and the delusion of that spirit by which he was directed, he confessed himself to be the greatest of sinners. A circumstance that proves right and wrong not to be matters of *mere human opinion*; since one man may believe his own lie, as firmly as another believes the truth; and may persecute the Church, or tear it in pieces by Heresy and Schism, with the same confident conviction on his mind that he is doing God service, that the martyr possesses when laying down his life to support it. A consideration that ought to lead to this conclusion, that in determining on the spiritual character of any man, recourse should be had to a standard of judgment calculated to furnish that *unequivocal* test, by which the truth or falsehood of such character is to be authoritatively ascertained. To such a test no truly spiritual men, who suffer themselves to be governed by the dictates of sound reason, can possibly object; because it answers the double purpose of dis-

covering error, and establishing truth : of exposing the vain pretensions of the hypocrite, whilst it confirms the character of the real Christian. And truly spiritual men would do well to consider of what great disadvantage it is to the cause of religion, to place themselves, in some degree, on a level with false prophets ; by appealing, in common with them, to that sort of *equivocal* evidence, which is in itself incapable of ascertaining the real character of either party.

It is to be lamented indeed, that a certain unintelligible language has crept into religion, which has received too much countenance from many persons, who, though they mean well, ought still to know better things. I call it *unintelligible*, because it is subject to no certain established rule of interpretation ; but where understood at all, must be understood only according to the private fancy or opinion of the party who adopts it. But private fancy or opinion can constitute no proper ground, on which to build a sound and rational conclusion on any subjects ; more particularly on those of a spiritual kind, in which the work of the imagination is so often apt to supersede the sober dictates of a well informed understanding. At the same time we do not deny that comfortable experience, which pious and sober Christians feel, in consequence of the effect produced on the powers and dispositions of their minds, by the doctrines of Christianity rightly appreciated. The considera-

tion of the overruling Providence of an all-wise and gracious God ; the reliance on his promises ; the contemplation of his stupendous mercy in Christ ; the acknowledgment of his abundant grace in the mission of his Holy Spirit ; the consequent expectation and ardent desire of eternal happiness ; such sentiments and dispositions, produced by the knowledge of religion, are matters of *experience*. But what degree of conviction soever this experience in religion is capable of furnishing, can be furnished only to the party concerned in it ; and even to him it is rather a proof of the sincerity of his belief, or the firmness of his persuasion, than of the reality of the thing believed, or of the rectitude of his own conduct.

Thus much indeed is admitted, that as a man is equally certain of the effect of the wind blowing, as he would be, was he capable of ascertaining the cause from which such effect proceeds ; so he who truly repents, believes and obeys the Gospel, and who on examination finds himself possessing those graces and dispositions, which are called in Scripture “ the fruits of the spirit ;” and which he is assured by the Scripture can proceed from *no other source* ; may as confidently ascribe such religious attainments to divine operation, as if he could actually ascertain the precise manner, in which such operation was carried on. But in such case his conclusion is not drawn so much from his own internal experience, as from the manifestation of certain characteristic effects : the

goodness of the tree according to the unequivocal mode of proof pointed out in Scripture, is determined in such case, not by any imaginary description of its supposed properties, but by the quality of the fruit produced. Whilst on the other hand, he who expects to be given credit merely for what he says about his *private feeling* and *experience*, must be considered as bearing witness to himself; in which case we have the authority of our Saviour for concluding, that his witness is *nothing*.

In fact, truly spiritual men and pretenders to the spirit, in forming an estimate of their respective condition, adopt a very different process of judgment. The false pretender argues *forward from the cause to the effect*; and supposing his premises indisputable, proceeds in confidence to his conclusion. Considering himself from the testimony of his *private feeling* and *experience* to be the chosen of God, and as such under the peculiar guidance of the Spirit; he concludes himself to be possessed of what constitutes the reality of the character he assumes. Thus his actions, whatever they may be, derive a sanction from the principle of which he supposes himself in possession. A deception which has led, and is at all times capable of leading to the most fatal extravagancies.

Whereas the *truly spiritual* man proceeds on much surer ground, by arguing *backwards from the effect to its cause*. Considering that all holy desires, all just works, and all Christian

graces, proceed from the Holy Spirit, so far as upon impartial examination he can trace these characteristic marks of a regenerate mind in his own character ; so far he concludes himself to be living under the influence and direction of the Holy Spirit of God. Thus whilst the false pretender proves his practice by his profession, first presuming that he has the Spirit, and thence concluding that his ways are spiritual ; the truly spiritual man proves his profession by his practice, by first bringing himself to the standard of the Gospel, and from the conviction that his life corresponds with it, thence concluding himself to be in the number of God's faithful people. And should he be asked to give a reason for his faith, he may adopt, in a qualified sense, the language addressed by our Saviour to the Jews. "*If I do not the works*, believe me not. But if I do, though you believe not me, believe the works." For thus Nicodemus reasoned with our Saviour on a similar point ; " No man can do the works that thou doest except God be with him."

What remains to be said on this subject, must be deferred to some future occasion. In the mean time, may God so bless what has been delivered to the direction of your judgment, that ye may not be in the number of imaginary Christians, who deceive themselves ; but considering that the Being with whom you have to deal seeth not as man seeth, may be found among those *truly spiritual* children of Abraham, who shall inherit the promises.

DISCOURSE III.

1 JOHN, iv. 1.

BELoved, BELIEVE NOT EVERY SPIRIT; BUT TRY THE SPIRITS, WHETHER THEY ARE OF GOD: BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD.

MY object in discoursing upon these words, is to guard, as far as may be, the well-meaning Christian, against those deceptions, to which the cause of religion has at all times been more or less subjected from vain pretenders to spiritual attainments. With this view, on a former occasion, it was laid down as a principle from the authority of our Saviour, that no man's witness of himself was to be received; but that the genuineness of his character and pretensions was to be determined by an appeal to some certain established standard.

The standard proposed for the purpose was a plain and simple one, which takes nothing for granted, but determines every thing by notorious facts; even that infallible standard of scripture, which prescribes the old fashioned rule of keeping the commandments, and walking worthy of the Christian calling, as the only sure mark by which spiritual men are to be known.

To such a test, it was presumed no truly spiritual men, who suffer themselves to be governed by the dictates of sound reason, could possibly object; because it answers the double purpose of discovering error and establishing truth; of exposing the vain pretensions of the hypocrite, whilst it confirms the character of the real Christian. It remains only by way of conclusion to our subject, that we consider in what manner this infallible standard may be so applied as best to reduce the direction in the text to practice. "Beloved, believe not every Spirit, but try the Spirits, whether they are of God; because many false Prophets are gone out into the world."

To this end it is to be observed, that there are marks both of a *negative* and *affirmative* kind, by which the characters of men are distinguished, which if properly attended to, cannot fail to lead to some satisfactory conclusion on this subject. The Spirits, the Apostle tells us, must be tried. And it is by duly weighing these characteristic marks in the scale of the gospel, that such trial is to be made.

The first mark of the *negative* kind, wherever it is to be found, which demonstrates the possessor of it not to be under the influence of the true Spirit, is that of boasting and ostentation; because this is in direct contradiction to that spirit of humility, which is one of the chief graces of the gospel. "Put on (says the Apostle) as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness

of mind, meekness, long suffering"—“For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.” And it is to the humble, we are told, that “God giveth grace”—James iv. 6.

St. Paul has illustrated this doctrine of humility and lowly mindedness, which he so frequently pressed upon others by the most striking example in himself. If any person had reasonable ground for boasting, St. Paul certainly had. Exclusive of what he might have said for himself as an Hebrew of the Hebrews, that touching the righteousness in the law he was blameless ; and consequently on that account, “if any other man thought that he had whereof he might trust in the flesh, he had more ;” the Apostle was moreover favored with those *particular* privileges under the gospel, in which he might have justly gloried, had it been expedient for him so to do. He was a chosen vessel to the Lord ; he had been converted by a miraculous interposition, and had been favored with such abundance of revelation, that the danger was that he should be exalted above measure. Although, however he stood, if we may so say, on this high ground for boasting, and was occasionally obliged to assert his pretensions against the presumption of those false Apostles, who were attempting to bring his ministry into disrepute ; and on

that account felt himself called upon to maintain, that "in nothing he was behind the chiefest of the Apostles;" he still concludes, with immediate reference to himself, that "*he was nothing.*" Whilst his description of his Christian progress, is given in the following diffident and unassuming language. "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dross that I may win Christ; and be found in him, not having my own righteousness, which is of the law of Moses, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by *any means* I might attain unto the resurrection of the dead. Not as although I had already attained or were already perfected; but I pursue, if that I might apprehend or grasp the prize, for which I am apprehended of Christ Jesus."

We have here no vain boasting; no confident assurance of salvation; but an interesting description of the spiritual progress of a modest, diffident Apostle; anxiously pressing forward toward the mark of the prize of his high calling, but still only in that state of *comparative* attainment, which rendered it necessary

that he should keep a constant watch over his conduct, "lest when he had preached to others, he himself should be a cast-away." Whose advice to his disciples in correspondence with the diffidence which so strikingly marked his own character was this. "Let him who thinketh he standeth, take heed lest he fall."—1 Cor. x. 12.

With an eye, it is probable, to the unassuming conduct of St. Paul, as characteristic of the true Christian, is the following well-timed direction of one of our Bishops to his Clergy—"Above all, I dehort you from encouraging your flocks to trust to *experiences*, to *sensible* impressions, to *immediate* illuminations; they lead to error, they inspire presumptuous confidence, they engender assurances, which, I tremble to think that any sinful man, feeble and imperfect as he is, unprofitable after his best services, can dare to entertain."*

As the man then who boasts himself of his wisdom, does thereby manifest his real want of it; so the man who boasts of the grace of the Spirit, does in that very instance betray his want of grace. All religion therefore that is noisy, ostentatious, pharisaical, can bear no affinity to the sober, the humble, the unassuming religion of Jesus Christ.

A second mark of the *negative* kind, which demonstrates the possessor of it not to be under the influence of the true Spirit, is disobed-

* Bishop of Rochester's Charge, 1803.

dience to rule and order, and contempt of lawful authority ; which distinguishes those, who on the presumption of their being possessed of superior illumination, think they are doing God service in drawing away people from the regular and established ministry of the Church, to follow teachers who have no authority but their own to produce for their pretensions.— Such irregular practice cometh not from the Spirit of God. For, “ God is not the author of confusion, but of peace, as in all the Churches of the saints.” And it is the direction of an Apostle, that the members of the Church should “ obey them that have rule over them, and submit themselves, for they watch for souls, as they that must give an account.” But how shall the rulers in the Church watch for souls who refuse to be watched over, by withdrawing themselves from their communion ? Such irregularity is certainly inconsistent with the plan laid down in scripture for the government of the Church : it cannot therefore proceed from that Spirit, by whom the scripture has been revealed. It is indeed a glorious and most desirable privilege to be divinely illuminated ; it is not to be wondered at therefore, if self-estimation, that deluding principle which inclines to think more highly of ourselves than we ought to think, should lead many almost imperceptibly into a confident persuasion, that they are in the number of those favorites of heaven, who are thus distinguished. This persuasion is moreover attended with this con-

venient advantage, that it supercedes the labor ordinarily requisite to qualify the minister of Christ rightly to divide the word of truth, and to become what he ought to be, a skilful guide of souls ; by furnishing a compendious method of arriving at knowledge, such as it is, without study, and at the appearance of deep wisdom, without the exercise of thought or the application of necessary means. But humble and modest men, who have a reverence for the Spirit, and a knowledge of themselves, dare not thus presume ; considering that the setting up a private Spirit, an imaginary illumination as a rule of judgment and conduct to supercede those ordinary and regular means by which the affairs of Christ's kingdom in this world were designed to be carried on, is one of the master pieces of Satan's policy ; permitted probably by God for the trial of his faithful servants ; that they may be proved and exercised every way, and may learn to be as much on their guard against any surprize of the understanding, as against any seduction of the will.

The third and last mark of the *negative* kind which indicates its possessor not to be under the direction of the true Spirit, is the insisting on those deceitful and equivocal proofs of the Spirit of God, to support which there is no authority from scripture to be produced. When men talk of *sudden* impulses, *violent emotions*, and *sensible* experiences, as demonstrations of immediate inspiration ; we are justified in con-

cluding that some strange and unhappy delusion prevails in their case; because we know both from scripture and the history of the Church, that the work of the Spirit has been generally carried on in a very different manner.

“As it is the most favorable interpretation of such pretensions to suppose that they are the result of *enthusiasm*, it would be in vain to oppose them by any thing in the shape of argument. But it will not be without use to remind those who may be called upon to acknowledge the claim to such inspiration in their teachers, that Christ and his Apostles did not rest the proof of their inspiration on their *own assertion*, but on their power of *working miracles*: and that as no one in these days has the power of working miracles, no one is justified in saying that he speaks by the *immediate* inspiration or direction of God. Christ indeed has promised, that he will be present with his Church always, *even unto the end of the world*. This, however, does not mean that he will so assist those to whom he may commit the ministry of the gospel, as to render the exertion of their natural faculties and the means of improving them unnecessary: much less that he will so assist them as to supercede his own dispensations; but that he will give such a blessing to their sincere endeavors in promoting the knowledge and influence of his religion as shall not fail to make them eventually suc-

cessful.”*——Such unanswerable reasoning must, it is presumed, have its full weight in the scale of every sober christian.

We have indeed instances recorded in scripture of demoniacal possessions, accompanied with extravagant appearances and violent emotions; but the testimony which the parties under these unhappy circumstances were at times permitted to bear to the ministry of the gospel, was uniformly rejected both by Christ and his Apostles; as if with the design to guard christians in after ages against such dangerous delusions. Still we find no instances, in the regular administration of the affairs of Christ's kingdom, of such extraordinary personal emotions being had recourse to by the Apostles, for the promotion of the cause they had in hand. Miraculous convictions in consequence of some immediate impressions made on the party, did certainly take place under the ministry of our Saviour and his Apostles, and were of a piece with that miraculous evidence which was judged necessary to accompany the early propagation of the gospel.—But, though we presume not to limit the divine proceedings in the economy of grace, and therefore think it too much to say, that no *extraordinary* means are *now* made use of for the *instantaneous* conviction of favored individuals, still, as miraculous evidence is no longer

* Pearson's most excellent sermon "On the sin of Schism."

thought necessary for the support of the christian cause, neither reason nor scripture seem to warrant the expectation that such miraculous convictions should be continued.

The directions given by St. Paul to his disciple Timothy, contain not a single hint that could lead him to expect any such extraordinary interposition in the discharge of his ministry. He was to "study to show himself approved, a workman that needed not to be ashamed, rightly dividing the word of truth."—He was to "meditate on the things he had learned, to give himself wholly to them, that his profiting might appear to all." He was to "take heed unto himself and to his doctrine, that he might both save himself and them that heard him." On the ground, that "all scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." From whence it appears, according to the substance of the Apostle's charge to Timothy, that the conversion of the sinner was not considered to be the effect of any *instantaneous, sensible* impression made on the party, but a work regularly carried forward, under the administration of the proper means of christian edification, and the invigorating influence of the Holy Spirit, till by a gradual and insensible progress from grace to grace, and from attainment to attainment, it at length terminated in the perfection

of the christian character. "So," says our blessed Saviour, "is the kingdom of God: as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, *he knoweth not how.*"—Mark iv. 26.

The analogy made use of on this occasion teaches us to expect no *extemporaneous* productions either of nature or of grace; but such only as are to come forward in their regular and wisely appointed course. "The earth," says our Saviour, "bringeth forth first the blade, then the ear, after that the full corn in the ear."* "The seed on the good ground," says he, "are they which in an honest and good heart, having heard the word, *keep it, and bring forth fruit with patience.*"†

To these marks of the *negative* kind, so called, because they prove the party to be unpossessed of the true Spirit, it will be sufficient to oppose that single mark of the *affirmative* kind pointed out in scripture; by which our judgment may be infallibly directed on this subject. "If ye love me," says Christ, "keep my commandments." Such is the test by which that love is to be proved. "For if a man love me," said Christ on another occasion, "*he will keep my words; he that loveth not, keepeth not my sayings.*" "If we say that we have fellowship with Him, and walk in darkness, we lie; but if we walk in light, the blood of Christ cleans-

* Mark iv. 28. † Luke viii. 15.

eth us from all sin." And "whosoever (saith the Apostle) that is born of God, doeth not sin;" that is, doth not allow himself in any habitual course of sinful practice.

This then is that true mark of spiritual life, which brings all inquiry on this subject into a very narrow compass. When our conscience assures us, that, making allowance for human infirmity, we so think and so act, as the Spirit of God directs in scripture; *then, and then only*, are we confident that we are *born of the spirit* and are *led by the spirit*. This is that infallible criterion, to which we may safely trust for the determination of our judgment, both with respect to ourselves and others.—For this criterion is of universal application, as well as of standard authority. "As many as are *led* by the Spirit of God," saith St. Paul, "they are the sons of God." For "in Christ Jesus nominal distinctions signify nothing; neither circumcision availeth any thing, nor uncircumcision, but a *new creature*." But to ascertain *when* and *where* this new creature really exists, it is not necessary that we should be able to determine the precise hour, day, or week, when this new creation actually took place; by what particular process it has been carried on, or by what *sensible* impulses or experiences this spiritual renovation has been accompanied; because the Apostle has pointed out a criterion, by which the point at issue may be more readily ascertained; where he

says, that circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God; which, in fact, is *every thing*; that is, it is the end in which all faith and profession must terminate, to render them of any *real* estimation.

The keeping the commandments of God then constituted, what the Apostle elsewhere describes under the title of the new creature of the gospel. And the keeping the commandments is that spiritual fruit, by which, according to our Saviour's rule of judgment, the quality of each tree planted in God's vineyard, the Church, is to be ascertained. "By their fruits ye shall know them." In strict conformity with which infallible criterion, is the direction of the Apostle—"Let no man (says he) *deceive* you; he that doeth righteousness is righteous." As if he had said, many are the deceptions which prevail in spiritual matters. To guard therefore against false judgment on this head, let it be a rule with you to take nothing for granted: but in all cases of this nature, to determine the character by the actions of the party. For in *this* the children of God are manifest, and the children of the devil; "whosoever doeth not righteousness is not of God."

Admitting then that we know nothing of the manner in which either the *good* or *evil* Spirit carries on his respective operation on the human soul; still, from the effects produced, we may certainly know which is the ruling power

in any given case ; and from this knowledge alone is a safe judgment to be formed. Such is the conclusion we are authorized to draw both from the doctrine and practice of our blessed Saviour ; who never would have made good and evil actions the infallible standard by which to form a judgment of the spiritual character of the agent, if they had not constituted the most proper one for the purpose.

The foregoing considerations, if taken together and duly weighed, are calculated to produce this double effect. They will check *that freedom of speculation* in spiritual matters which tends to bring the mysteries of religion into contempt ; at the same time that they will restrain those uncertain conclusions, drawn, not from the evidence of facts, so much as from the *imagination of the party* ; which tend for the most part to frustrate the end to which true religion was designed to minister. With such considerations before him, the christian will neither presume to *doubt*, because he cannot perfectly comprehend every subject that God has thought fit to reveal ; nor will he attempt to *particularize* those subjects, on which it was not intended that he should be particularly informed. Adopting the wisdom of the son of Sirach, he will “ not seek out the things that are too hard for him, neither search the things that are above his strength. But *what is commanded*, he will think thereupon with reverence : considering that it is not needful for him to see with his eyes things that are in

secret. For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment."—Eccles. iii. 21.

The allusion made use of by our Saviour to convey to Nicodemus some notion of the operation of the Holy Spirit on the human soul, which constituted the subject of a former discourse, must not therefore be strained beyond its intended bearing. The wind we know to be, on occasions, irresistible in its operations, bearing down all before it. The changes produced by it on the face of *passive* nature are at times sudden and extraordinary; and cannot fail to make an impression on the mind of the spectator, relative to the immediate cause of their production. But in the work of the Spirit, man is not merely a *passive* subject; nor is that mysterious work carried on in that violent and overbearing way, as to enable the party concerned, *at any time* precisely to mark its progress.

When God manifested himself to Elijah, he was neither in the strong wind, nor in the earthquake, nor in the fire; but in the small still voice. Correspondent with this still voice are the general operations of the Spirit on the human soul. They are gentle and imperceptible; like the soft breathing of the summer's gale, which keeps the air in motion, without driving it into tempestuous exertions: or the wholesome dew of heaven, which insensibly refreshes the drooping field, without leaving behind it any marks, by which the particular

process of its invigorating operation is to be distinctly traced. Thus do the influences of the Spirit mix themselves up insensibly with our thoughts; but make use of no violent efforts to disturb or direct their course: so that whilst our lives and actions bear testimony to the effect, we are at the same time at a loss to ascertain the precise mode of operation by which it has been produced.

But though we cannot in this case gain a degree of knowledge to gratify curiosity, we may still obtain sufficient for the direction of our conduct. Provided the great object for which we live, the salvation of our souls, be secured, we may safely leave the more complete manifestation of divine wisdom in the work of grace, to that day "when we shall know, even as also we are known." It is sufficient for our present information to know (such being that kind of knowledge most proper for a *state of trial*) that whilst the Holy Spirit worketh in us both to will and to do of his good pleasure, he yet at the same time worketh *with us*; because we are commanded to "work out our own salvation," and to "make our calling and election sure." So that whilst the Holy Spirit is free in his operation, acting when and in what manner he pleaseth; still we know that his operation is accommodated to the condition of the party, as a reasonable and accountable being; because scripture has informed us that it is to be resisted.

From whence it follows, that those *violent* and *sensible* impressions, which some are apt to consider as particularly characteristic of divine influence, by which a man is supposed to be carried *forcibly* and *irresistibly* from a state of nature to a state of grace, are not *now* to be expected. Sudden and extraordinary manifestations of divine power are not suited to that state of christianity, when the channels of communication between earth and heaven, through the ministry of the word and sacraments, have been regularly established. No *immediate voice* from heaven, as in the case of St. Paul, is now expected, for the conversion of the hardened sinner: for this would be to look for the continuance of immediate supernatural interposition, when the object, for the accomplishment of which it was originally exercised, appears to have been completed. The work of regeneration is now carried on, not so sensibly perhaps, though doubtless as effectually by the *ordinary means of grace*, as it ever has been by the more extraordinary operations of the Spirit. God speaks to the members of his Church *publicly* by the mouths of his ministers, in the language of argument, persuasion and example; and *privately* by the convictions of an awakened conscience. Let the ears of the christian be but properly open, and though he may be unable to trace the progress of the divine work on his soul, he still will not fail to bear the testimony to its effects.

This consideration, whilst it will prevent him from wasting his time and misemploying his thoughts, in seeking to be "wise above what is written;" will, at the same time, confine his attention to what ought to be his proper employment. Knowing that the Holy Spirit worketh by means suited to his condition; and knowing moreover what those means are, if he is wise, he will continue regularly in the use of them, in full confidence that the work which the Holy Spirit has begun in him, he will not fail to finish, *provided no impediments are thrown in his way.* Assured, that according to the established process of divine grace, "to him that hath it shall be given," that is, to him who makes a proper advantage of the assistance vouchsafed, to him shall be granted more abundantly. At the same time, instead of drawing conclusions with respect to his spiritual state from some *supposed sensible* operations of divine grace, by which he may deceive both himself and the world; he will learn to try his own spirit, as well as the spirit of others, by that rational and infallible standard set up in scripture; which teaches him to determine the *actual condition* of every tree by the quality of *its fruit.*

FINIS.

A
COMPANION
FOR THE
BOOK OF
COMMON PRAYER.
CONTAINING
AN EXPLANATION
OF THE SERVICE.

By the Rev. JOHN HENRY HOBART, D. D.
An Assistant Minister of Trinity Church, in New-York.

[THE SECOND EDITION.]

THE PREFACE.

IN collecting materials for this short explanation of the service, recourse was had to the writings of the most approved Commentators on the Book of Common Prayer; and free use made of their remarks, and frequently of their language.

It seemed necessary and proper to display the advantages of forms of prayer; in order to confirm the attachment of the members of the Episcopal Church to that mode of worship, to remove all prejudices that may exist against it, and to guard against any disposition to change or innovation, that may at any time prevail.

It is also the object of the following treatise, briefly to exhibit the numerous excellencies of the Liturgy; to explain its various parts; and to excite, in those who worship according to it, corresponding sentiments of devotion, and suitable external expressions of sincerity and reverence.

The earnest hope is cherished, that, while this exposition of the service will be found by *all* a useful companion for the services of the Sanctuary, it may prove more particularly useful to the *young*. A regular and devout attendance on public worship will prove their best defence against those licentious principles, and temptations to vicious pleasure, to which, in this corrupt and corrupting age, they are peculiarly exposed. It should therefore be the particular care of parents and others to furnish young persons with proper expositions of the service; and both by precept and example to enforce the devout and reverent performance of it. In particular, it would be found, that, were young persons early accustomed to join in the service, by repeating aloud the responses, their attention would be effectually

awakened, and their feelings interested in it. The force of early habit and prepossession in favor of the Liturgy would afterwards be confirmed by an enlightened view of its numerous excellencies and beauties.

It should be understood, that this exposition of the Service has in no respect received the public sanction of the Church. It is supported however by the authorities of some of the most eminent divines of the Church of England; and, in all its most important parts, has been submitted to the revision of the justly respected Bishop, who, with so much reputation to himself, and usefulness to his diocese, presides over the Protestant Episcopal Church in the State of New-York.

J. H. HOBART.

New-York, December 19th, 1805.

ADVERTISEMENT to the second edition.

IN this second edition a few alterations have been made. It is published at the request of "The Society for the promotion of Christian Knowledge," in the state of Connecticut.

A
COMPANION
FOR THE
Book of Common Prayer.

*Of the Advantages of Forms of Prayer for
Public Worship.*

THE Protestant Episcopal Church in the United States of America, following *ancient, primitive*, and until within these few centuries, *universal* usage, has prescribed a Form of Prayer of Liturgy, for public worship.— This form she has received, and with few and unessential alterations adopted, from the Church of England, “to whom she is indebted under God, for her first foundation, and for a long continuance of nursing care and protection.”*

She conceives that forms of prayer are justified by many particular and important advantages, as well as by Scripture, and ancient and primitive usage.

* Preface to the Book of Common Prayer of the Prot. Epis. Church.

Forms of prayer possess many important advantages.—When public worship is conducted according to a prescribed form, the people are previously acquainted with the prayers in which they are to join, and are thus enabled to render unto God a *reasonable and enlightened* service. In forms of prayer that *dignity and propriety of language*, so necessary in supplications addressed to the infinite Majesty of Heaven, may be preserved. They prevent the particular opinions and dispositions of the Minister from influencing the devotions of the congregation. They serve as a *standard of faith and practice*, impressing on both Minister and people, at every performance of public worship, the important doctrines and duties of the gospel. And they render the service more *animating*, by uniting the people with the Minister in the performance of public worship.

The peculiar advantages of forms of prayer are thus forcibly displayed by an eminent prelate of the Church of England.* “A prescribed form of worship is not subject to the same inconveniences with extemporary effusions. If there should be nothing *absurd and unbecoming* in them, yet the audience must first endeavor to understand the words; and then they must weigh and consider the sense and meaning; and then they must deliberate whe-

* Bishop Newton, the learned author of the *Dissertations on the prophecies*. See his sermon on forms of prayer, in the 3d vol. of his works.

ther such requests are proper for persons in their condition, before they can lawfully join in them ; and by that time the Minister is passed on to some other subject, which requires the like attention and consideration ; and so their *curiosity* may be raised, and they may exercise their *judgment*, but there can be scarce any room left for *devotion*.”

“ A precomposed form of prayer—is so far from obstructing or quenching our devotion, as is pretended, that it rather *assists* and *inflames* it ; the matter and the words are both prepared to our hands ; we know before what is to follow that we may lawfully join in it ; and no other attention is required but to raise our affections. And let me ask, is not the spirit of the congregation equally stunted, whether the Minister pray in an extemporary, or in a composed regular form ? And which is the more fit and proper for the people to receive, a form of prayer from the wisdom and authority of the whole Church, or to depend upon the discretion of every single Minister ? ”

“ But a precomposed form of prayer is not only liable to no just objection, but hath besides several advantages to recommend it. It is more for the *honor of Almighty God*, expresses more reverence and devotion, preserves greater propriety and decency of language—It is likewise more for the *edification of men*, as well as for the honor of God. For who can question which is likely to be most instructive and edifying, hasty conceptions or

studied compositions ;” the productions of an individual, “or the wisdom of the Church prepared and digested into form and order? It is better not only for the people, but for the Ministers too ; for as it prevents any vain ostentation of their talents in the more learned, so it supplies the more ignorant with what perhaps they could ill compose of themselves.— Moreover, it better establishes and secures the *unity of faith and worship* ; hinders the heterodox from infusing their particular notions in their prayers, which is perhaps the most artful and plausible way of infusing them ; reduces all the Churches to an *uniformity*, prevents any disagreement or contradiction in their petitions, and instructs them, as they worship the same God, to worship him with the same mind and voice.”

The use of precomposed forms of prayer for public worship is also justified by scripture and the *practice* of the primitive Church.— The public service of the Jews was conducted according to prescribed forms. The Levites who were appointed by David* “to stand every morning to thank and praise the Lord, and also at even,” must have performed this duty according to some set form, in which they could all join. The book of Psalms was indited by the Holy-Ghost, with the view of supplying forms of prayer and praise for the joint use of the congregation.† Our Saviour,

* 1 Chron. 23—30.

† See Prideaux’s Connections. B. 6. Part 1. Sec. 2.

by joining in communion with the Jewish Church, and particularly by giving to his disciples the form of prayer called the Lord's Prayer, testified in the strongest manner his approbation of *set forms*. The Apostles and disciples no doubt joined, until our Lord's ascension, in the Jewish worship, which was conducted according to a prescribed form. In the writings of the earliest Fathers, we find the expressions, *common prayers, constituted prayers*; from which it is evident that the primitive christians had forms of prayers.

The pious author of the Ecclesiastical Polity, termed, by way of eminence, "the learned and judicious" HOOKER, thus delivers his judgment concerning forms of prayer: "No doubt from God it hath proceeded, and by us it must be acknowledged a work of singular care and providence, that the Church hath *evermore* held a *prescript form of prayer*; although not in all things every where the same, yet for the most part retaining still the same analogy. So that if the Liturgies of all ancient churches throughout the world be compared amongst themselves, it may be easily perceived they had all one original mould; and that the public prayer of the people of God in churches thoroughly settled, *did never use to be voluntary dictates, proceeding from any men's extemporal wit*. To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with

whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's private *spirit and gift*, as they term it, is the only Bishop that ordaineth him to this ministry; the irksome deformities whereby through endless and senseless effusions of indigested prayers, they, who are subject to no certain order, but pray both *what and how they list*, oftentimes disgrace, in a most insufferable manner, the worthiest part of christian duty towards God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, why God doth in public prayer so much respect the solemnity of places where, the authority and calling of persons by whom, and the precise appointment even with what words or sentences, his name should be called on amongst his people." Ecclesias. Pol. Book 5. Sec. 25.*

Of the Excellence of the Liturgy.

FROM many of the ancient Liturgies which are still extant, the Liturgy of the Church was compiled, by those venerable Reformers who rescued the Church of England from the cor-

* It is well known that Calvin decidedly preferred forms of prayer for public worship. "As for a form of prayer, and ecclesiastical rites, I do highly approve that there should be a certain one, *from which it should not be lawful for the Pastor in his office to depart.*" This is his declaration in his epistle to the Duke of Somerset.

rupting domination of Popery, and who died as martyrs in the cause of that church which they had restored to primitive faith and worship. At several succeeding periods, the liturgy was revised and enriched by the pious labors of some of the most eminent divines of the English Church, and brought to the state in which it now stands in the reign of Charles II. A. D. 1661. In the late revision of the Book of Common Prayer, by the Protestant Episcopal Church in America, A. D. 1789, that Church was studiously careful "not to depart from the Church of England, in any essential point of doctrine, discipline, or worship, or farther than local circumstances require."*

The Liturgy of the Church has been generally esteemed an inimitable form of public devotion. Its various excellencies are thus depicted by the elegant and forcible pen of the learned prelate† whose remarks were before quoted.

"Our Liturgy was not the production of this or that man—the compilers of it were not only the best and wisest men of that age in this nation, but they consulted likewise the most eminent of the divines abroad, and had their approbation of it, and approved it yet farther themselves by dying in its defence."

"It was composed principally out of scrip-

* Preface to Book of Common Prayer.

† Bishop Newton.

ture, or out of ancient Liturgies and fathers. Even where entire parts and passages are not borrowed, and the very words of scripture or of the fathers are not taken or applied, yet their spirit and manner, their style and character, are still preserved; and perhaps there is scarce any collect in our Liturgy, scarce any sentiment or expression, that may not be justified by the authority of one or other of them. What a comfort and satisfaction should it be to us, that we are such a sound part of the holy Catholic Church, that we thus maintain the communion of saints; that we worship God in the same manner as the Martyrs and Confessors and best of Christians did in the purest ages; and the spirit of their Liturgies, like the spirit of Elijah upon Elisha, hath descended in "a double portion" upon ours."

"Our prayers are addressed to the *proper object* through the *proper mediator*; to the one God, through the "one Mediator between God and man, the man Christ Jesus." Each collect begins with a solemn invocation of the one, and concludes with the prevailing merits and intercession of the other."

"It is besides a great excellence of our service to have so many *short distinct* petitions. They are thus rendered more fit and easy to be remembered and repeated. Our Liturgy in this respect may be compared to a string of pearls, every one valuable, but altogether almost inestimable. If the whole was disposed in one continued prayer, though it should not

be tedious, yet it would keep our minds upon the stretch too long together; whereas, these breaks and pauses give relief, our souls recover breath as it were, and we return to worship again with new spirit and vigor."

"The *variety* of our service is another excellence in the composition of it, and contributes much to the keeping up of our attention and devotion. A sameness in any thing soon satiates and wearies us; and it is as difficult to keep the mind as it is the body long in one posture. But by the beautiful intermixture of *prayer* and *praise*, of *supplication* and *thanksgiving*, of *confession* and *absolution*, of *hymns* and *creeds*, of *psalms* and *lessons*, our weariness is relieved, our attention is renewed, and we are led on agreeably from one subject to another. The frame of our Liturgy is somewhat like the frame of the world; it is order in variety, and though all the parts are different, yet the whole is consistent and regular."

"What renders it yet more excellent is its *comprehensiveness*.—There is nothing that relates either to ourselves or others, nothing that concerns us either as men or members of society, nothing that conduces to our happiness in this world or in the world to come, but is comprehended in some or other of the petitions—it is easy, while the Minister is reading it, to appropriate and apply any passages to ourselves and our own case. A great deal is *expressed*, but more is *implied*; and our devotions in our closets and in our families, we

cannot better perhaps express than in the words of our Liturgy; it is so suited to all ranks and conditions, and adapted to all wants and occasions."

"The *congregation* have particular reason to be pleased, as they have a larger share in our service than in any other whatever: and the Minister and people mutually raise and inflame each others devotion. It is a singular privilege, therefore, that our people enjoy, of bearing so large a part in our service; and it is this that properly denominates ours, what really none else is, a Book of COMMON Prayer."

"In a word, our liturgy is in every respect excellently contrived and fitted to promote *true devotion*. The *language* is so *plain* as to be level to the capacities of the *meanest*, and yet the *sense* is so *noble* as to raise the conceptions of the *greatest*. The *manner* too in which our service is performed is worthy of the *matter*; our *vestments* are suitable and becoming and the very emblem of holiness, for as St. John saith "the *fine linen* clean and white is the righteousness of the saints;" our *ceremonies* neither too many, nor too few, such as may excite and cherish, and not such as may distract and dissipate our devotion. All things are done, as the Apostle would have them done, "decently and in order;" and if our piety is not eminent and conspicuous in proportion to our advantages, it is because we are wanting to ourselves, not because our church hath been wanting in making proper provision for us."

Thus, then, we see how excellent and superior in all respects is the liturgy of our church; and how admirably she has provided for the two important objects of the public service, *instruction* and *devotion*. The *lessons*, the *creeds*, the *commandments*, the *epistles* and *gospels* contain the most important and impressive *instruction* on the doctrines and duties of religion: While the *confession*, the *collects* and *prayers*, the *litany* and *thanksgivings* lead the understanding and the heart through all the sublime and affecting exercises of *devotion*. In this truly evangelical and excellent liturgy, the supreme Lord of the universe is invoked by the most *appropriate*, *affecting* and *sublime epithets*: all the wants to which man, as a dependant and sinful being is subject, are expressed in *language* at once *simple*, *concise*, and *comprehensive*; these wants are urged by *confessions* the most *humble*, and *supplications* the most *reverential* and *ardent*; the *all-sufficient merits* of *Jesus Christ*, the Saviour of the world, are uniformly urged as the only *effectual plea*, the only *certain pledge* of *divine mercy* and *grace*; and with the most *instructive lessons* from the sacred oracles, and the most profound *confessions* and *supplications*, is mingled the sublime *chorus* of *praise* begun by the *minister*, and responded with one heart and one voice from the *assembled congregation*. The mind, continually passing from *one* exercise of worship to *another*, and, instead of one continued and uniform prayer, sending up its wish-

es and aspirations in *short* and *varied* collects and supplications, is never suffered to grow *languid* or *weary*. The affections of the worshipper ever kept alive by the *tender* and *animating fervor* which breathes through the service; he worships his God and Redeemer in *spirit* and in *truth*, with reverence and awe, with lively gratitude and love; the exalted joys of devotion are poured upon his soul; he feels that it is *good for him to draw near unto God, and that a day spent in his courts, is better than a thousand passed in the tents of the ungodly*.

Thus delightful and edifying will every person find the service who joins in it with sincerity; who unites his *heart* with his *voice*, in the parts of the service assigned to the people; and who accompanies the minister in thought and affection through the supplications and prayers, lifting up his heart in secret ejaculations corresponding to the public addresses of the minister to the throne of God. A person who thus sincerely offers his devotions according to the liturgy of the church may be satisfied that he is worshipping God "with the spirit and with the understanding also." The more frequently and seriously he joins in the service, the more will he be impressed with its exquisite beauties, which tend at once to gratify his taste and to quicken his devotion. *That continual change of language* in prayer, which some persons appear to consider as essential to spiritual devotion, it would be impossible to attain, even were every minister left to his own discretion

in public worship. The same expressions would necessarily recur frequently in his prayers. They would soon sink into a form, destitute of that propriety and dignity of sentiment and language, of that variety, that simplicity, and affecting fervor which characterise the liturgy of the church.

If the charge of dull uniformity may with propriety be urged against the prayers of the church, it may with equal justice be urged against that inspired composition the Lord's Prayer. And yet we can surely offer no prayer more acceptable to God than the one prescribed by his blessed Son. A lively glow of the fancy and animal spirits may be excited where there is little of the spirit of true devotion, where the understanding and the feelings are not deeply and permanently interested. The *novelty* which is sought for in extempore effusions tends to occupy the imagination with the words that are employed, and thus diverts the mind from the proper business of devotion. He who with sincerity and humility makes it his regular business to worship God according to the solemn forms of the liturgy, may be assured that he renders unto God an acceptable service, even if he should not always feel those lively and ardent emotions which depend in no inconsiderable degree upon constitutional temperament, upon the state of health, and various external circumstances.

"It is the *true* and *sincere* devotion of the heart only that can make our prayers accepta-

ble unto God. It is this only which gives life and vigor and true acceptance, to all our religious addresses unto him. Without this, how elegantly and moving soever the prayer may be composed, and with how much seeming fervor and zeal soever it may be poured out, all is as dead matter, and of no validity in the presence of our God. It is true, a *new jingle of words*, and a *fervent delivery* of them by the minister in prayer, may have some effect upon the auditors, and often raise in such of them as are affected this way, a devotion which otherwise they would not have. But this being wholly artificial, which all drops again, as soon as the engine is removed that raised it, it is none of that *true habitual* devotion, which alone can render our prayers acceptable unto God."*

The *length* of the service has been sometimes a subject of complaint. Yet so excellent and appropriate is every part of it, that it would be difficult to determine where with propriety it could be curtailed. On this subject there would certainly be a great diversity of opinion, and the Church would therefore probably lose much more than she would gain by any alteration of the service. In its present state it has become venerable from age, and has always served as an animating guide to the devotions of the pious. Let every person who objects to the length of the service seriously

* Dean Prideaux, Con. of Old and New Testament, book 6. part 1.

consider, whether this objection does not arise in a considerable degree from an indisposition to discharge the duties of public worship, and from laying too much stress on *preaching*, which, though an appointed mean of grace, ought certainly ever to be subordinate to the more important duty of worshipping God. It is worthy of remark also, that the service is not entirely occupied with prayer. The reading of portions of the Holy Scriptures and the reciting of the Psalms constitute no inconsiderable part of it. The blending of instruction and devotion; the transition from prayer to praise, and from one short supplication to another; the mingling of the responses of the people with the addresses of the minister, afford an interesting *variety* in the service, which is one of its most excellent and valuable characteristics.

Long then may the Church preserve inviolate a form of service which is calculated to cherish in her members a spirit of devotion equally remote from dull and unprofitable lukewarmness on the one hand, and from blind, extravagant, and indecent enthusiasm on the other—a form of service which has ever served to brighten the pious graces of her members; and in the season of declension and error, to preserve the pure flame of truth and the genuine spirit of evangelical piety. With such sacred and commendable caution, does the Episcopal Church in America guard this service, that she exacts from all her ministers,

at their ordination, a solemn promise of conformity to it; and, in one of her canons, forbids the use of any other prayers than those contained in the liturgy.

Where indeed a form of prayer is provided, the introduction of extempore prayers, would appear liable to the charges of being unnecessary and presumptuous—*unnecessary*, because it is to be supposed that the Church has fully provided her in service for every subject of prayer; and *presumptuous*, because it carries the idea, that it is in the power of an individual to compose prayers for the congregation superior to those prepared by the united wisdom and piety of the Church. Equally *presumptuous* would be any attempt in an individual minister to *alter the language of prayers* universally admired for their correctness, and their simplicity—prayers in the language of which, the most *eminent divines*, and the *first scholars* in every age have esteemed it an honor and a privilege to express their devotions.

Were these wholesome restraints which confine the clergy to the prescribed form removed; were every minister allowed at pleasure to *alter the service*, to *depart from the rubrics*, and to *introduce prayers not approved by the Church*; that *uniformity of worship* which constitutes one peculiar excellence of the Episcopal Church would be destroyed. No limits could be set to a liberty peculiarly liable to abuse. There would be reason to apprehend, that the irregular spirit of enthusiasm, would

fundamentally change, and perhaps finally subvert that liturgy, which is now at once the glory and safeguard of the Church, the nurse of evangelical truth, and of spiritual and sober devotion.*

Against an event so much to be dreaded; let every friend of vital piety, of primitive order, of evangelical worship, most solicitously guard. Let him repress in himself and in others all tendency to innovation, all disposition to find fault with a service, which has been deemed, through a long course of time, in the judgment of some of the wisest and best of men, to be the most perfect of human compositions.†

* A distinguished Bishop of our Church, in his late sermon at a consecration, thus bears his forcible testimony against all unlicensed alterations of the service.—“We cannot, however, but have observed with the most poignant sorrow, that even our desire of extending the kingdom of the Redeemer, has been a door of admission to the ministry of persons who *disdain whatever restraints may be imposed by public reason on private fancy*. And, indeed, it gives us one of the most melancholy views which can be taken of human nature, to find evils of this magnitude arising out of a combination of extraordinary apparent piety, with a *disregard of the most explicit promises which can be made, in one of the most solemn acts to which religion can give her sanction*.” Bishop White in this last sentence, alludes to the vows at ordination, which, in the most solemn manner, bind every minister to conform to the doctrine, discipline, and worship of the Church.

† Worthy of the serious observation of all, both ministers and people, in the judicious advice of the excellent Archbishop Secker in one of his sermons on the Common.

Above all, since we enjoy “such an excellent form of prayer, let us reverence it accordingly ; resort to it frequently ; attend to it devoutly ; accompany it not only with our *lips*, but with our *hearts* ; *repeat* what we are to repeat ; and *answer* what we are to answer ; join in every *prayer* of the *minister* with our *mind*, and in every *response* and *Amen* with our *voice* ; and in all respects behave as like those who are in the more *immediate presence of God*. Then will “the words of our mouths and the meditations of our hearts be always acceptable in thy sight, O Lord, our strength and our Redeemer.”

Let every one who has received authority to minister in the sanctuary, and to present the prayers of the people at the throne of God, consider it as his most sacred duty to perform the

Common Prayer. “Supposing we should any of us apprehend that any thing in the service might have been better ordered ; yet we should always think of the judgment of *others* with proper *deference*, and of our *own* with *modesty*. And so long as nothing is required of us contrary to our duty, we should remember, that our concern is much more to *improve* by every thing, than to *object* against any thing ; by which last, unless done very discreetly, we may hinder, more than a little, our own edification, and that of others.” It is only on this principle of modest deference for the judgment of the Church and of submission to her injunctions when they do not prescribe any thing sinful, that she can be saved from perpetual changes and innovations, and that unity and order preserved so essential to her prosperity and so frequently and earnestly inculcated by our Saviour and his Apostles.

service with dignity and correctness of manner, and above all, with that solemn and fervent spirit of piety, which proceeding *unaffectedly* from his own heart, will always find its way to the hearts of the people, and engage them with him in the sublime exercises of devotion.

“Let thy priests, O Lord, be clothed with salvation, that the people may rejoice.”

Of the Persons who have Authority to Perform the Service,

The persons who have authority to perform the service, are Bishops, Priests and Deacons; concerning whom the Church in her preface to the ordination services, makes the following declaration: “It is evident unto all men diligently reading *holy scripture and ancient authors*, that from the Apostles’ times there have been these orders of ministers in Christ’s Church, Bishops, Priests, and Deacons”—“and no man shall be accounted to be a *lawful* Bishop, Priest or Deacon in the Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had *Episcopal consecration or ordination*.”

All parts of the service may be performed by a Bishop or a Priest; but as the Deacon is not admitted to the full power of the priesthood, he cannot pronounce the *declaration of*

absolution, and the *benediction*, nor *consecrate the elements in the holy eucharist* ; but he may assist the priest in the delivery of the cup to the communicants.

It has been the custom of the church to allow *lay readers*, who in congregations destitute of a minister, to read the service and approved sermons. This of course they perform not in any ministerial, but strictly in a *lay capacity*. And therefore they not only omit the *absolution*, and *benediction*, but they must have either express or implied *permission* from the Bishop or ecclesiastical authority of the diocese ; and to the regulations prescribed by them every lay-reader must submit. “ He shall not assume the dress nor the stations which are appropriate to Clergymen ministering in the congregation, and shall officiate from the desk only ; he shall conform to the directions of the Bishop or ecclesiastical authority as to the sermons or homilies to be read ; nor shall any lay reader deliver sermons of his own composition, nor except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service when a Clergyman is present in the congregation.” *Canon 19. of Gen. Con.*

When any minister is present in the church, it would be highly improper for any person not in orders to perform any part of the service.— And whenever the service is performed in the Church, it will be the duty of every one to join in the public devotions of the congregation. But when any member of the Church is situa-

ted where it is not in his power to attend its public services, it is presumed it would be highly proper for him, to *perform the service in his family as a lay reader.*

Of the Order for Daily Morning and Evening Prayer.

In the primitive ages of the Church it was customary to meet not only on Sundays, but *daily* for the public worship of God. Our Church hoping that the time will come when the devotion of the people will admit of the restoration of this pious and primitive custom, continues to style her service, the Order for Daily Morning and Evening Prayer. The service is performed daily in the Cathedrals, and in some of the Parish Churches in England. Many of our Churches are opened for public worship on Wednesdays and Fridays, which are the days on which the litany is to be read, and also on the *festivals* and *fasts*. Every pious member of our Church should endeavor regularly to attend on these days; not only to enjoy the inestimable advantage and privilege of worshipping God “in the beauty of holiness;” not only for the purpose of commemorating the great events of redemption set forth in the festivals and fasts, and of celebrating the memories of the Apostles and first disciples of our Lord; but also with the view of contributing, by the force of example, to the revival of primitive piety, and to more

general attention to the solemn duty of public worship.

The Church in her book of common prayer only acknowledges two daily services, the one for the *morning*, and the other for the *evening* or afternoon.

The Church empowers the Bishop of every diocese to compose forms of prayer for *extraordinary occasions*, which forms are to be transmitted to his Clergy and to be used by them. In those states where there is no Bishop, the form of prayer or thanksgiving composed by the Bishop of some other state is to be used.*

A *discretion* in the choice of Psalms and lessons is allowed on days of fasting and thanksgiving, and on occasions of Ecclesiastical conventions and charitable collections.†

Of the Devout and Decent Performance of the Service.

It is the duty of every person to attend to the whole of the public service of the Church. They who are not present at the commencement of the service lose the opportunity of *confessing* their sins, and the comfort of hearing their pardon *declared*. And, by coming into the Church after the congregation have assembled, they interrupt and disturb the devotion

* Canon 38th.

† See the order for reading the Psalms and lessons inserted immediately after the preface to the Book of Common Prayer.

of others. This irreverent and censurable practice should therefore be carefully avoided.

Every person also should constantly attend the service in that particular Church where he is accustomed to attend. He will thus give a commendable example of order, of punctuality, and of attention, which it is of the greatest consequence to preserve and inculcate.

At their entrance into Church, the people should offer up a *secret prayer* to God for the aids of his holy spirit, in the discharge of the solemn duties of public worship. They should impress their minds with the serious and constant recollection, that they are in the presence of that Almighty Being who *searches the heart*, who *cannot be deceived*, and *who will not be mocked*. The sense of his holy presence, should not only repress all *frivolous, careless* and *irreverent* behavior ; but should excite in their hearts the sentiments of profound humility and awe. It should be their object, agreeably to the injunction of the Apostle, and the practice of devout men in every age, to *glorify God* not only with their *spirits*, but with their *bodies* also ;* to accompany the devotions of the heart with corresponding gestures of the *body*. Accordingly in the ascription of *praise* they should *stand*, but in the acts of confession and supplication they should humbly *kneel*.

It is much to be lamented, that the posture of KNEELING, during the public prayers, is very generally neglected. In many Churches

* 1 Cor. vi. 20.

the boards provided for the purpose of kneeling, are used only as foot boards.* The general prevalence of the posture of sitting during the solemn acts of confession and supplication, must be a subject of deep regret with all who esteem the *decent* and *devout* performance of public worship, a matter of the first importance. The present excellent and exemplary Bishop of London, Dr. Porteus, in a letter which he addressed in May, 1804, to the clergy of his diocese, thus enforces the duty of *kneeling* during the performance of prayer.—“For many years past I have observed with extreme concern, in different churches and chapels, both in the metropolis and in various parts of the country where I happened to be present, a practice prevailing (and evidently gaining ground every day) of a *considerable part of the congregation sitting during those parts of divine worship where the rubric expressly enjoins every one to kneel*. It may be thought, perhaps, that the posture of body in offering up our prayers, is a circumstance too trivial to deserve such serious notice as this. But can any thing be trivial that relates to the Almighty governor of the universe? Does not every one know too, that the mind and the body mutually act upon and influence each oth-

* In the construction of pews of Episcopal Churches, care should be taken to furnish them with conveniences for kneeling. And in square pews where there are no kneeling boards, some other convenience for kneeling should be provided.

er; and that a negligent attitude of the one will naturally produce indifference and inattention in the other? Look only at the *general* deportment of those who sit at their devotions, (without being compelled to it by necessity) and then say whether this remark is not founded in truth and in fact.—I shall be told, perhaps, that there are some denominations of christians that *stand*, and others that *sit* at their devotions. It is very true, and they must be left to judge for themselves: but my concern at present is with members of the Church.—Our Church, in her admirable form of public prayer, allows in different parts of the service, the different postures both of *standing* and *sitting*; which with her usual wisdom and discretion she adapts to the respective circumstances of those particular parts. But where the solemnity and importance of our supplications require it, there she positively enjoins the posture of *kneeling*; and to disobey that injunction, is unquestionably an offence against the discipline and usage of that venerable Church to which we have the happiness to belong.”

“It is also contrary to the practice of the best, and greatest and wisest men, both before the promulgation of the gospel and after it.—The exhortation of King David in the 95th Psalm, which we have adopted into our liturgy, is, “O come, let us fall down and worship and *kneel* before the Lord our Maker.” When Solomon dedicated his magnificent temple to

God, he *kneeled* down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, while he poured forth one of the most sublime and affecting prayers that ever fell from the lips of man. It was the custom of the prophet Daniel to *kneel* upon his knees three times a day, and pray and give thanks unto his God. Our Saviour himself in his last agony, *kneeled* down and prayed; St. Stephen in his last moments *kneeled down* and prayed for his murderers; and St. Paul, when he took his last solemn leave of his brethren, *kneeled* down even on the sea shore, and offered up his petitions to heaven for their everlasting welfare.”

“After these injunctions of the Church and these examples from scripture, no one I think, who calls himself a christian, and a member of the Church, will (unless prevented by *illness* or *infirmity*) refuse to *kneel down* before the Lord his Maker. But if you perceive any part of your congregation,* habitually neglecting so to do, I must request you to represent to them in forcible terms, the great impropriety and indecency of such a practice. It is very possible that they may have fallen into it from mere thoughtlessness and inattention, and considered it as a matter of very little importance; but you will, I hope, endeavor to convince them that it is in reality a very serious offence against the *Majesty of Heaven*, and the

* The letter from which these extracts are taken, was addressed by the Bishop of London to his clergy.

decorum and *solemnity* of public worship. It is evidently inconsistent with that profound *reverence* which is due to the great Creator of the universe, and that deep *humility* and *contrition* which become such wretched sinners as we all are, in a greater or less degree, in the sight of God. It strikes, in short, in my apprehension, at the very *root* of all true *devotion*; and ought therefore to be vigorously resisted before it has gained too much strength to be subdued. If it is not, if it is suffered to go on without control, there is too much reason to apprehend, from the progress it has made within these few years, that it will in a few years more become an universal practice, and that you will see the whole of your congregation *sitting* during every part of divine service."

To the performance of the service with proper solemnity and decorum, it is also necessary that the people should *repeat aloud* the *responses* and the other parts of the service assigned to them. Unless this duty be attended to by the congregation, the intention of the service of the Church is defeated, and its beauty and solemnity entirely lost. It is not sufficient that a few faint voices be heard; the whole congregation should, as it were with one heart, and one mouth, glorify God. Their united answers should resemble the *voice of many waters and of a great thunder*; by which forcible comparison St. John* describes the worship of the blest above.

* Rev. xiv. 2.

The repeating of the responses seems to be too generally considered as the peculiar duty of the person called the Clerk ; who is, in fact, an officer unknown in the service of the Church. And as the congregation too generally depend upon him to repeat the responses, it is perhaps much to be lamented that his office was ever introduced.

Let a regard for the honor of the Church and for the glory of God who delights in order in his worship, awaken the zeal of every member of the Church. Let him preserve silence in the parts of the service performed by the minister, joining in them not aloud with his voice, but with sincerity of mind and heart. Let him, however, consider it as a sacred duty to *repeat aloud* the parts in the service assigned to the people. He will thus have the satisfaction of performing his share in the important and honorable duty of worshipping God. *Confession* will be rendered more *lively, supplication* more *animated*, and *praise* more *ardent*, when the *people* join in the service with their *voices* as well as with their *hearts*. Both minister and people thus faithfully performing the respective parts allotted to them, the service of the Church will be exhibited in all its majesty, beauty and affecting solemnity ; and the worship of the sanctuary will ascend as acceptable incense to the Lord of Hosts.

“Praise the Lord, O ye *servants of the Lord*, ye that wait in the courts of the House of our God.”

“ Let all the *people* praise thee, O God; yea, let all the people praise thee.”

“ God, even our own God will then give us his blessing.”

Explanation of the Service.

The Morning and Evening Services commence with some short sentences from the Holy Scripture, which are read by the minister to impress on the people their guilt and unworthiness in the sight of God and also his promises of pardon and forgiveness; in order that they may be excited to worship him with reverence and godly fear, and at the same time with humble faith and confidence.

The design of the Exhortation which is to be recited by the minister alone, and not to be repeated by the people, is, to apply the foregoing sentences and to excite the congregation sincerely and devoutly to join in the confession which follows.

The Church has with great propriety placed the Confession at the commencement of the service, in order that the guilt of the congregation being removed by penitence, they may with holy confidence supplicate God for his grace, and praise him for his mercies. This confession is expressed in general terms suited to the state of all in the congregation; and is so humble, so simple and affecting, that the person must be insensible indeed who can repeat it sentence by sentence after the minister,

without feeling the most lively sorrow for his sins, and the most earnest desire to be freed from their guilt and dominion.

The declaration of Absolution, is placed after the confession. For God having committed to his ambassadors the *ministry of reconciliation*,* the Church calls upon them to exercise it, when the congregation have been humbled by the preceding confession. The *priest*, (for the absolution is not to be pronounced by a *deacon*, much less by a *layman*,) rising from his knees, and standing up, declares for their comfort and support, that "God pardoneth and absolveth all those who truly repent, and unfeignedly believe his Holy Gospel."—While the *absolution* is thus pronouncing, the congregation should continue upon their knees, and *hearken* to it with perfect silence, not *reading* or *repeating* it along with the minister; for it is the minister's duty alone to make this declaration by authority from God, and, in his name, as his ambassador. But every person ought humbly and thankfully to apply it to himself, so far as to be fully persuaded, that if he really and heartily repent, and sincerely trusts in God's mercy through Jesus Christ, he will be discharged and absolved from all his sins, as certainly as if God himself had declared it; since his minister has done it in his name, and by his power.

The nature and effect of this declaration of absolution are thus accurately stated by Wheat-

* 2 Cor. v. 18, 19.

ley in his Commentary on the Book of Common Prayer. "Since the priest has the ministry of reconciliation* committed unto him by God, and hath both "*power and commandment*" (as it is expressed by this form) "*to declare and pronounce* to his people being *penitent* the *absolution* and remission of their sins;" therefore when he does by virtue of this power and commandment declare and pronounce such absolution regularly in the congregation; those in the congregation who "*truly repent and unfeignedly believe God's Holy Gospel*" though the priest does not know who or how many there are who do so, have yet their pardon conveyed and sealed to them at that very instant through his ministration; it being the ordinary method of God with his Church to communicate his blessings through the ministry of the priest."

"It is indeed drawn up in a *declarative* form; and considering it is to be pronounced to a mixed congregation, it could not have been drawn up in any other. For the minister, not knowing who are *sincere*, and who are feigned penitents, is not allowed to prostitute so sacred an ordinance amongst the good and bad promiscuously; but is directed to assure those only of a pardon who truly repent and unfeignedly believe God's Holy Gospel."†

The power of declaring the remission of sins as thus explained is not liable to abuse. For

* 2 Cor. v. 18, 19.

† Wheatley's Com. Chap. 5. 1st and last para. of Sec. 2.

it is not made essential to salvation, as in the Church of Rome, that every person should *privately confess his sins to a Priest*, and receive *absolution*. Nor is this power exercised with certainty on any particular individual; it is effectual to those only who repent and believe. And it is surely a great comfort to the humble and sincere penitent, to have his pardon thus conveyed to him by God through the Ministry of the Church.

The commission which our Saviour gave to his Apostles immediately before his ascension is considered as the institution of the Christian Priesthood. In this commission as recorded by St. John,* the words are contained.—“Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.” And that this power was not to die with the Apostles, but to be continued to their successors in the ministry, is evident from the words, which according to St. Matthew,† our Saviour added to the commission—“Lo I am with you alway, even to the end of the world.”

Concerning this commission, Bishop Andrews observes—“It is not said by Christ, *whose sins ye wish and pray for, to be remitted*; but, *whose sins ye remit*.—To which he addeth a promise that he will make it good; and that *his* power shall accompany the power he has given *them*, and the *lawful* execution of it in his Church forever.”

* John xx. 23, &c. † Matt. xxviii. 19, &c.

The “excellent Hooker,” with his usual judgment and accuracy, thus defines the power of absolution, and limits and guards the exercise of it: “It is true, that our Saviour by these words, *whose sins ye remit*, they are remitted, did ordain *judges* over our sinful souls, gave them *authority* to *absolve* from *sin*, and promise to *ratify* in heaven whatsoever *they* should do on *earth* in execution of this their office; to the end that hereby, as well his ministers might take encouragement to do their duty with all faithfulness, as also his people admonition, gladly with all reverence to be ordered by them; both parts knowing that the functions of the one towards the other have *his* perpetual assistance and approbation. Howbeit, all this with two restraints, which every jurisdiction in the world hath; the one, that the practice thereof proceed in due order; the other, that it do not extend itself beyond due bounds; which bounds or limits have so confined penitential jurisdiction, that although there be given unto it *power of remitting sin*, yet no such *sovereignty* of power that no sin should be pardonable in man without it.”*

The congregation having thus confessed their sins, and received the assurances of God’s merciful forgiveness, are now prepared for approaching God as their reconciled *Father* with the humble confidence of *children*. The solemn business of *supplication* therefore very properly commences with the Lord’s Prayer.

* Ecclesiast. pot, Book 6.

This prayer is not only used in the morning and evening prayer, properly so called, but also in the litany, at the commencement of the communion service, and before sermon.— These being considered as in some measure *distinct* services, the Church with great propriety assigns a place in each to the Lord's Prayer.

The Church now passes from prayer to the exercise of *praise*, and both minister and people previously implore the grace of God, that their *lips may be opened, to shew forth his praise*. To denote the elevation of heart with which they should magnify the name of the God of their salvation, the minister and congregation now rise up, and begin the delightful business of praise by repeating, *standing*, the sublime hymn called the *Gloria Patri*; in which the Church takes up the acclamations of triumph, which from *the beginning and world without end*, the host of Heaven send forth to the blessed and glorious Trinity.

Part of the 95th Psalm styled *Venite exultemus*, with the addition of two appropriate verses from the 96th Psalm is then alternately recited by both minister and people. This Psalm is with propriety called in the Latin service the *Invitatory*, because in glowing and lively strains it *invites* the people, heartily to *praise* and devoutly to *worship* the *Lord their God*, who will finally come to *judge with righteousness the earth*.

After this sublime Psalm the Psalms for the Day are alternately recited. At the end of

each Psalm in the service, as well as each Psalm for the day, the *Gloria Patri* is recited, by which the Psalms are applied in a spiritual sense to the use of the Christian Church.—The *Gloria Patri* at the end of each Psalm for the day, also very properly marks the transition from one Psalm to another. The American Church allows the *Gloria in Excelsis*, which is taken from the communion service to be substituted, at the end of the whole portion of Psalms for the day, instead of the *Gloria Patri*.

The design of the *alternate recital of the Psalms* by the minister and people, and of the *Responses*, is to excite the attention and to quicken the devotion of the congregation.—Hymns and prayers were sung by *courses* in the ancient Jewish Church ; and in all the old Christian Liturgies, there are short sentences called Responses, from the *people answering the priest*.

The Psalms are divided into thirty portions, and are thus repeated once every month. The translation of the Psalms in the Common Prayer Book is thought to be more smooth and flowing than that in the Bible. The American Church has provided Selections of Psalms that may be used instead of the portions appointed for the day.*

* Some persons object to reading the portions of Psalms for the day, on the ground that those of a joyful and sorrowful import are blended together. The futility of this objection is thus exposed by Archbishop Secker.—“ The present

The Psalms were originally used in the service of the Jewish temple, and have been thence transferred into the Christian church. These divinely inspired compositions breathe the sentiments of penitence, of prayer and of praise, in strains the most tender and sublime. By beautiful and interesting comparisons drawn from the works of nature and the customs of society, but principally by personal and ceremonial types and shadows, they display the excellence of Christian doctrine; the character, the offices, and the condition of the Saviour; and the circumstances of his Church and its members. As the Psalms therefore have a spiritual application and meaning and are thus frequently applied by Christ and his apostles, it is no objection to the use of them that they contain sentiments and expressions applicable to the Jewish dispensation,

present arrangement is certainly older than our Saviour's days. The public offices of the whole Christian Church have followed it from the very first account we have of them.—The Psalms are indeed miscellaneous. But so are many other parts of Scripture.—Scarce a chapter of the Bible or any author whatever, can be read, but what calls for *variety of dispositions and affections* to be exercised, within a very small compass. Even in a short prayer, is there not a great variety, if it be well considered? In poetry and music, these transitions are often extremely abrupt and sudden, from one thing to its contrary in the highest degree: yet the mind goes along with them very easily. Much more then may it do so when prepared, as in the present case, by a previous knowledge of what is to come next, and long practice in the change."

and to the particular circumstances of the king of Israel. Whatever the Psalmist says of the excellencies of the Law ; of the Ark, the Temple, and the holy city of Jerusalem ; of the sacrifices on the Jewish altar ; and of his own distresses, his temporal enemies, and signal deliverances, may be easily applied to the *Gospel*, which is the *law* fulfilled ; to the *Christian Church*, which the *Ark*, the *Temple* and *Jerusalem* prefigured ; to that one great *sacrifice of Christ* still commemorated in the holy Eucharist, from which the *Jewish sacrifices* derived all their efficacy ; and to the *humiliation* of the Saviour, to the *enemies* of his church and people, and to the *victories* by which he wrought their redemption ; all which were set forth in the *humiliation*, the *enemies*, and the *victories*, of the frequently distressed and persecuted, yet finally triumphant king of Israel.

Many of the Psalms as now translated contain bitter imprecations of David against his enemies. In these cases, however, the *imperative* form “ Let them be confounded,” &c. may according to the original, be rendered in the future, “ They shall be confounded,” &c. and the *imprecations* are thus changed into prophetic *predictions*. But even supposing, as an excellent and distinguished divine observes, “ that these predictions are wishes, David might be directed by infinite wisdom to pronounce them, even against the opposers of his ruling over Israel, who opposed, at the same time, the known decree of Providence. Re-

peating them in this view, solely as his, must be innocent ; and they strongly suggest an important admonition, *not to fight against God*.* But perhaps in some of these, as well as other passages, he speaks in the person of the whole church of God, against all its irreconcilable enemies, whoever they be. Such was Judas ; to whom therefore the two most dreadful of these Psalms are applied, Acts i. 20. And, with the *utmost tenderness to the whole of God's creation*, we may and must desire the *overthrow of them*, who obstinately hate him and his laws. For though we ought much more to desire the repentance than the death of a sinner as he himself doth ; yet, if they will not repent, we ought to think and speak with *approbation and satisfaction* (yet mixed with an *awful concern*) of their *punishments* here, and *sentence* hereafter ; which last St. Paul represents good persons as joining to pronounce : *Do ye not know that the saints shall judge the world.*"†

But let us remember that the Psalms claim our reverence by the awful sanction of divine authority. Whenever we unfold the sacred volume, its awful sanctity as the word of God should repress all bold and irreverent criticism. He has made the path of duty plain before our face : yet he has permitted, in the sacred volume, things hard to be understood, as the trial

* Acts xxiii. 9.

† 1 Cor. vi. 2. See Archbishop Gecker's sermon on the Common Prayer—from which the above remarks are extracted.

of our faith and humility, with the view of *bringing down every high imagination, and every thing that exalteth itself against him.*

Bishop Horne, in his learned preface to his commentary on the Psalms, unfolds with equal elegance and perspicuity their typical nature, and establishes the principles by which their spiritual meaning is to be ascertained. In his explanation of the Psalms he applies them with inimitable tenderness, taste and piety, to the purposes of christian faith and devotion. Every christian should take this book as his guide to the spiritual meaning of the psalms; and every churchman should use it as a companion for the services of the sanctuary, that he may offer up with enlightened devotion those divine compositions, in which, from the beginning, the christian church has celebrated the praises of God.

While the Psalms and Hymns are repeating, it will be the duty of the congregation to observe the minister's part, as well as their own, and to lift up their *hearts* together with their *voices*. While engaged in the exalted exercise of praise, they should *stand up*, not only to *signify*, but to *assist* the lifting up of the heart at the same time.

The Lessons with great propriety follow the Psalms; the mind making an agreeable transition from *active exertion* in reciting the psalms, to a state of more *quiet attention* during the reading of the lessons. As the Old Testament prefigures the New, the *first lessons*

are taken from the former, and the second lessons from the latter. The two dispensations are thus made to harmonize, and what the one *predicted*, the other shews *fulfilled*.

For the First Lessons on *ordinary week days*, the Church begins with the first chapter of Genesis, in the month of January, and continues, till all the books of the Old Testament are read through, with the exception of certain omissions. The books of Chronicles are omitted, because they are for the most part, the same with the books of Samuel and Kings. The Song of Solomon is wholly omitted, because it should be read with a disposition to understand it *spiritually*, and therefore is not a proper piece of writing for a *mixed* congregation. Isaiah is appointed for the time of *Advent*; this evangelical prophet, being the best monitor to prepare us for a true faith in the mystery of Christ's *incarnation* and *birth*.—Several chapters in Ezekiel are omitted on account of the mystical visions in which they are wrapped.

In appointing the First Lessons for Sundays the Church pursues a very judicious method. From *Advent* to *Septuagesima Sunday*, the season which the Church devotes to the celebration of the *incarnation of Christ*, and his *manifestation to the Gentile world*, some particular chapters are appointed out of the prophet Isaiah, who predicts with more clearness and sublimity than any other prophet, those great events. For *Septuagesima Sunday*, and the

following Sunday before *Lent*, and during that season, being the time of *penance* and *mortification*, the Church appoints out of the prophets chapters which declare the *judgments of God against sin*, and excite to *repentance* and *reformation*. But on the Sundays towards the *end of Lent*, with a view to prepare for the proper celebration of *Good Friday* and *Easter*, the Church reads parts of some of the prophets which immediately refer to the *death of Christ*, and to his glorious *completion of the work of redemption*. On the Sundays succeeding *Easter*, portions of Scripture to the same *evangelical* purport are read until *Trinity Sunday*, when *Genesis* is taken up. And *such* chapters of this book, and of the succeeding books of Scripture, as are deemed particularly instructive in *piety* and *morals*, are continued to the season of *Advent*.

On Saints' Day the Church appoints Lessons out of the *moral books*, such as *Proverbs*, *Ecclesiastes*, &c. which being full of excellent *instruction*, are fit to be read on the days of Saints, whose *exemplary lives and deaths* are the causes of the Church commemorating them, and commending them to our imitation. *Other holy days*, such as *Christmas*, *Circumcision*, *Epiphany*, &c. have Proper Lessons of their own, suited to the occasion. It may be proper to remark, that there were *proper lessons* on all holy days appointed, even as early as the time of *St. Augustin*.

With respect to the Second Lessons, the method is, on *week days*, to read generally the *Gospels* and the *Acts of the Apostles* in the *morning*, and the *Epistles* in the *evening*, both in the order in which they stand in the New Testament. But on *Sundays*, *Saints' Days*, and *other holy days*, *proper lessons*, suited to the occasion, are generally appointed.

By the above method of appointing the lessons, the *Old Testament*, with few exceptions, is read through *once*, and the *New Testament* *twice*, in every year.

As the Scripture is not the word of man, but the *word of God*, we should hearken to the lessons which are read either out of the *Old* or *New Testament*, with the same *attention*, *reverence* and *faith*, as we would have done, had we stood by Mount Sinai, when *God* proclaimed the *Law*, or by our *Saviour's* side when he published the *Gospel*. But we should *hear* in order to *practice*, and *be doers of the word*, and *not hearers only*. We should, therefore, diligently observe, in those portions of Scripture which are read, what the particular *sins* are against which *God* warns us; what the *doctrines* which he requires us to believe; and what the *duties* which he commands us to perform.

Hymns and Psalms are *intermingled* with the *lessons*, to secure the people from *weariness*, and to keep alive their *devout affections*. It is indeed highly proper, that after we have declared, in the lessons, the wonderful works of

God and his gracious dispensation of mercy, we should burst forth in ascriptions of praise and homage, and in expressions of thankfulness for the exalted blessings of his word.

The two Hymns after the *first* lesson at *morning* prayer, are that sublime Hymn, the TE DEUM, *We praise thee, O God, &c.* which, it is generally believed, was composed by St. Ambrose; and the BENEDICITE, *O all ye works of the Lord*, which is an exact paraphrase of the 148th Psalm, and was a Hymn in the Jewish Church, and early adopted into the public devotions of Christians.— This Hymn may very properly be used on Trinity Sunday when the first lesson for the morning gives an account of the work of creation; immediately after which there appears great beauty in calling on all the *works of the Lord to bless and praise him.* The first Hymn after the *first* lesson at *evening* prayer, is the 98th Psalm, styled CANTATE DOMINO, which may be applied to *Christians*, who are God's *spiritual Israel*, and who are bound to praise him for their glorious deliverance from the bondage of *sin* and *death.* The second Hymn which may be used, is part of the 92d Psalm, styled BONUM EST CONFITERI, and is a beautiful and affecting exhortation to the duty of *praise* to God, *for all the operations of his hands.*

As the *second* Lessons are all taken out of the *New Testament*, which conveys to us the glad tidings of salvation, the Hymns which follow these lessons all celebrate the goodness

and mercy of God in our redemption. The *first* Hymn after the *second* Lesson in the *morn- ing*, is the 100th Psalm, styled the JUBILATE, which calls upon us to praise God, not only for his goodness and power manifested in our *creation and preservation*, but for that *grace, mercy and truth*, which in his everlasting Gospel are set forth, *from generation to generation*. The *other* Hymn, styled BENEDICTUS, was pronounced by Zecharias, at the circumcision of his son, John the Baptist, and is a lively *thanksgiving* to God for the *incarnation of Christ*, and for the *unspeakable mercies of redemption*. After the *second* Lesson in the *even- ing* service, the *first* Hymn, the 67th Psalm styled DEUS MISEREATUR is an earnest prayer of David for the *coming* of the *Gospel*; and the *other* Hymn, part of the 103d Psalm, styled BENEDIC ANIMA MEA, is a sublime and animated act of thanksgiving for the *mercies* of redemption *actually conferred* on mankind.

As "*faith comes by hearing*," it seems proper, that after the *lessons*, which declare to us the *word* of God, should follow the Creed, which is the *profession* of our *faith*; and after the *Creed* follow *prayers*, which are grounded upon *faith*.

Both *minister* and *people* join in repeating the *Creed*, because it is designed to be the *profession* of every one present, and also that they may the more expressly declare their belief of it to each other, and to the whole Christian world with whom they maintain communion.

It is to be repeated *standing*, to signify their resolution to maintain and defend it. At the second article of this Creed, when the name of *Jesus* is mentioned, the whole congregation make *obeisance*, in compliance with an *ancient* custom of the Church, probably founded on the command of St. Paul, that at the name of *Jesus* every knee shall *bow*.*

The *Apostles'* Creed is so called because the greatest part of it was derived from the very days of the *Apostles* ; and the *Nicene* Creed is so called, being, for the most part, drawn up by the first Council of *Nice*.† The *Nicene* Creed was designed to establish more fully the divinity of the *Son*, and of the *Holy Ghost*, against the heresies which began to prevail in the Church. The 3d article of religion makes the same declaration with the *Apostles'* Creed, that “*Christ descended into hell* ;” which declaration is founded on several passages of Scripture. There would be no impropriety in supposing that in the interval between his death and resurrection, Christ went into the place of *condemned* spirits, to proclaim, in the kingdom or residence of the great adversary and destroyer of men, the glorious triumphs of his cross. But Christ’s descent into hell is with more propriety thought to mean his descent into the *place* where the souls of the faithful rest in hope till the resurrection. The word *Hell* is expressed in the original by two words, one of which is used to denote the *place of tor-*

* Philipp. ii. 10.

† A. D. 325.

ment, and the other the place of *departed spirits*; and in this latter signification it is supposed to be used in the Creed.

The *different parts of the service which have now been explained*, are admirably calculated to prepare the people for the remaining part of divine worship, *supplication and prayer*.

After their consciences are *absolved from sin*, their affections warmed with *thanksgiving*, their understandings enlightened by the *word*, and their faith strengthened by a public profession of the *Creed*, they are prepared to enter on the remaining part of divine worship, *supplication and prayer—to ask those things which are requisite and necessary as well for the body as the soul.**

Since neither minister nor people can possibly pray to God aright, without his grace and assistance, the *Minister* first prays for the special presence of God with the *people*, saying, *The Lord be with you*; and *they* put up the same petition to the *Minister*, who is to be their representative before the throne of grace, answering, *and with thy spirit*. The Minister then says, LET US PRAY. This form is several times repeated through the service. When it is first used after the Creed, it is designed to call the attention of the people to the solemn duty of prayer, on which they are now to enter. When it is *first* used in the *Litany*, its

* After the Creed it is usual for the Minister to give notice of those persons who desire the prayers of the congregation or to return thanks.

design is to excite and to inflame to a still higher pitch the devotions of the people. In the ancient liturgies it was customary for the Deacon to cry aloud, *Let us pray vehemently*; and again shortly after, *Let us pray more vehemently*. When it is used near the close of the *Litany*, it is designed, in addition to the foregoing purpose, to mark the transition from the alternate petitions of the minister and people to prayers by the minister alone.

The people being thus solemnly called to the duty of prayer, both minister and people proceed to address God in a few short *VERSICLES* taken from the Psalms, beseeching him to grant them those spiritual blessings of *mercy* and *salvation*, of *inward purity and grace*, which are the principal subjects of the prayers that follow.

These prayers are divided into *short collects*, in order by this *variety* to quicken our attention; to impress on us more deeply the attributes of God, with which every prayer commences, and the merits and mediation of Christ, with which every prayer concludes; and by the frequency of saying *Amen*, to warm our hearts, and to inflame the ardor of our supplications.

These short prayers are styled *Collects*, most probably, because in them the Minister *collects* or comprises all the wants of the people, and presents them unto God. The same reason will apply to the collect for the day, which has always reference to some sentiments that

may be *collected* from the Epistle and Gospel.

These Collects are principally taken from the ancient Greek liturgies, particularly the sacramentary of St. Gregory the Great. When the communion service is not read, the *collect for the day* which is always used in the evening, is used in the morning service. After this, follows in the *morning* the collect for *external*, and in the *evening*, the collect for *internal* Peace. Then succeeds in the *morning*, a collect for Grace to avoid all temporal and spiritual evil through the day ; and in the *evening*, a collect for aid against the perils of the night. Then follow prayers for the Civil Authority, for the Clergy and People, and a solemn and pathetic Prayer for all Conditions of Men. In the morning service, on *Sundays*, *Wednesdays* and *Fridays*, instead of these prayers, the Litany is to be read.

The Litany is a General Supplication, in which both minister and people, imitating the priests who *wept between the porch and the altar*,* and the blessed Saviour of the world, who besought his Father with "*strong crying and tears*,"† supplicate, with more than usual earnestness and ardor, deliverance from temporal and spiritual wrath, as well as all needful blessings for soul and body. Many such litanies were used in the primitive Church ; out of which Gregory the Great, A. D. 600,

* Joel ii. 17.

† Heb. v. 7.

composed the famous seven-fold litany, which the litany of our Church very nearly resembles. The litany commences with solemn Invocations of the Trinity, followed by earnest Deprecations from evil; by ardent Obsecrations or entreaties to the Redeemer to *deliver* us; by Intercessions and Supplications to God to *hear* us in behalf both of ourselves and others. In the close of the litany, the minister and people join in the most pathetic addresses to the *Son of God*, the *Lamb that taketh away the sin of the world*, to grant them his *mercy* and *peace*. They reiterate in united invocations to the Saviour, their entreaties for mercy. Subject as they are to the manifold afflictions of this mortal pilgrimage, to the persecutions of the ungodly, and to the assaults of their spiritual enemies, they implore their merciful Lord to *deliver* them, to *pity their sorrows*, and to *forgive their sins*. And mindful of his Almighty Power to save, and of his past mercies, they burst forth in the animating strains of the *Gloria Patri*.

This litany then, whether we consider its simple, chaste, sublime and affecting *language*, or the importance and variety of the *matter* with which it abounds; the solemnity of the *invocations* of the sacred persons of the Trinity with which it commences; the earnestness of the *deprecations* which it contains of the punishment of *sin*, of all temporal and spiritual *evil*; the importunity of the affecting *entreaties* by which we implore the blessed Redeemer, the *Lamb that taketh away the sins of the world*,

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to hear and *deliver* us, to grant us his *mercy* and *peace*; the justness and variety of the *intercessions* and *alternate supplications* by which we implore for ourselves and others, all necessary blessings, both temporal and spiritual—in all these points of view, this litany may be pronounced one of the most *sublime*, *affecting* and *animating* offices of devotion that can possibly be formed. By its *variety*, its *force*, and its penetrating *fervor*, it is calculated to arrest the attention of the *careless*, to animate and exalt the devotion of the *pious*, and to engage *all the powers of the soul* in the most exalted acts of *homage* and *supplication*.

While the minister is offering up the *prayers* and the *litany*, the people ought not to *sit* or place themselves in any *irreverent* posture, but should continue *on their knees*, being the posture which becomes sinful and unworthy creatures, when addressing their great and almighty Creator. They ought not to *repeat* the prayers *aloud*; but should accompany the minister in their *mind* and *affections* from one prayer to another, and from one part of each prayer to the other. At the conclusion of every collect and prayer, they are to testify their sincere joining in it, and their earnest desire of the blessings contained in it, by a solemn *Amen*, which signifies, *so be it*; or, *thus I heartily pray God it may be*. And they are to join in the *litany* by repeating *aloud*, with *humble*, but *earnest importunity*, the several answers, *good Lord deliver us*, *we beseech thee hear us good Lord*, and the other *parts* assigned to them.

Having in the collects or litany prayed for all necessary blessings for ourselves and others, it is but fit that the congregation should praise God also for all temporal and spiritual mercies, and give thanks, not only in behalf of *themselves*, but according to the Apostles' direction, for *all mankind*; this is done, towards the end of the service, in the General Thanksgiving. This with inimitable tenderness sets forth the various subjects of thankfulness; and directs us to pray that the sense of the mercies of God may produce its proper effect by leading us to glorify him by a holy life.

There are Occasional Prayers and Thanksgivings for particular blessings and mercies; the former of which are generally used immediately before, and the latter immediately after the General Thanksgiving.

After the general thanksgiving succeeds the prayer of St. Chrysostom; and then the minister alone concludes, still *kneeling*, with the prayer, *The grace of our Lord Jesus Christ, &c.* In this prayer is comprehended all we have desired, or can desire, to make us completely happy, both here and hereafter.

After this prayer, which concludes the proper morning service, and also immediately before the sermon, some verses from the Psalms in Metre are sung. The Church, in the form of Ratification of the book of Psalms in Metre, makes it the duty of the minister to "appoint the portions of Psalms that are to be sung; to take order concerning the tunes that

are to be sung; and especially to suppress all light and unseemly music."

The *singing of the praises* of God is so important and delightful a part of public worship, that it is the obvious duty of every person in the congregation to endeavor to perform it with propriety and devotion. The voice of melody is employed in its appropriate and most honorable duty when it shows forth the praises of the Greatest and Best of Beings.

Of the First Part of the Communion Service.

On *Sundays* and *other Holy Days*, though there be no actual communion, the Church enjoins the communion service to be read to the end of the Gospel, concluding with the blessing.*

The proper place of performing the communion service, is at the altar. The altar is generally placed behind the reading desk and the pulpit; the most retired part of the Church being the most proper for the performance of this most solemn office of religion.†

When the communion is not administered, the American Church *permits* the part of the communion which is always said on Sundays and Holy Days to be said in the usual place of Morning and Evening Prayer. It was the

* Rubric at the end of the Communion Service.

† If the reading desks were made smaller and lower than they generally are, by elevating the altar, it would appear to the view of the whole congregation in the space between the top of the reading desk and the bottom of the pulpit:

ple, that it was the original practice and still opinion of Bishop Beveridge that this part of the communion service ought always to be said at the altar ; with a view of reminding the people the wish of the Church to administer the communion every Sunday and Holy Day.

The communion service commences with the *Lord's Prayer*, and with an excellent *prayer* for the *purification* of our hearts, that we may be fit to approach God in this most solemn office. While the minister pronounces these prayers, he is supposed to stand at the North side of the altar looking towards it ; when he pronounces the commandments, he turns and addresses the *people*, who, in the humble and reverent posture of *kneeling* are to pronounce with sincere and contrite hearts, the short supplication which follows each commandment.

After the commandments follow the *collect*, *epistle* and *gospel* for the day. The congregation who are supposed to sit during the epistle as soon as the gospel is announced, stand up, as being the attitude of praise, and bless God for the glad tidings of salvation by pronouncing aloud, *Glory be to thee O Lord*.

After the Gospel, the minister announces the holy-days that are to be observed during the ensuing week and other matters to be published.

After some verses from the psalms in metre are sung, the Sermon follows, which, it is to be supposed, will always be on some subject connected with the season, the particular festi-

val or fast, that may then be celebrated. Before and after sermon some collect or collects from the end of the communion service or other part of the liturgy is generally used, concluding before sermon with the Lord's Prayer. As the ministering servants of the sanctuary bear the commission of God, their instructions should be heard with humble and earnest attention; and our prayers should be directed to God, that he would impress on our hearts the truths which they may deliver.

After the solemn Benediction, with which the service concludes, is pronounced by the bishop, or priest, the congregation should continue *kneeling*, and offer a *secret prayer* to God for his mercy, his grace and blessing.

Prayer to be used on our first entrance into Church.

Almighty God, who dost vouchsafe to dwell in temples made with hands, teach me now to act as in thy immediate presence; enable me to worship thee in *spirit* and in *truth*. By the gracious influences of thy holy spirit, help my infirmities, and dispose my heart to seriousness, attention and devotion; that this opportunity of worshipping thee, my God, in thy holy temple, may tend to the honor of thy holy name, and the benefit of my soul, through Jesus Christ our Lord. Amen.

Prayer to be used after Service.

Blessed be thy name, O God, for this opportunity of worshipping thee in thy holy temple. Pardon my wanderings and imperfections. Hear and accept my prayers and praises. May the truths of salvation sink deep into my heart, and bring forth the fruits of holiness and virtue. And may the worship and services of thy Church on earth prepare me for the exalted services of thy temple and Church eternal in the heavens, through Jesus Christ, our Mediator and Redeemer. Amen.

Of the Collects, Epistles and Gospels.

The first day of the week called *Sunday*, is devoted by christians to the celebration of the goodness of God in the creation, but more especially in the redemption of the world. Certain days are also appointed by the Church for the celebration of the leading events and mysteries of our redemption, and for the commemoration of the Apostles and primitive Disciples. The Church designs by the Festivals and Fasts not only to instruct her members in the history and doctrines of their redemption; but also to excite them to celebrate the infinite love of Christ, by which this redemption was effected; and to imitate the faith and piety of those primitive saints by whom the

glad tidings of salvation were proclaimed.*—The Jews had not only festivals and fasts of *divine* but of human appointment, which our Saviour sanctioned by his presence.

The reading of the Epistles and Gospels on festivals and fasts, as well as on Sundays, is a very *ancient* usage of the Church. It is thought the *Collects, Epistles and Gospels* now in use, were framed and selected by the famous St. Jerome in the fourth century.

For the more judicious arrangement of the *epistles and gospels*, the Church has divided the year into *two parts*: the *former* takes in the period from *Advent* to *Trinity Sunday*, and the *latter* comprises all the Sundays from *Trinity* to *Advent*.

The design of the *former* portion of the year is to commemorate *Christ's living* among us. Beginning at *Advent*, we first celebrate his *incarnation* in general, and, after that, the several particulars of it in their order; his *nativity*, *circumcision*, and *manifestation to the Gentiles*; his *doctrine*, and *miracles*; his *baptism*, *fasting*, and *temptation*; his *agony* and *bloody sweat*; his *cross* and *passion*; his *precious death* and *burial*; his *glorious resurrection* and *ascension*; and his *sending the Holy*

* A particular account of the festivals and fasts, and of the doctrines and duties connected with them, will be found in "A Companion for the Festivals and Fasts of the Protestant Episcopal Church," drawn up by the author of this tract, from which these remarks on the Festivals and Fasts are in substance taken, as well as some parts of the preceding explanation of the service.

Ghost to comfort us. As during this period, therefore, it is the design of the Church to celebrate the *agency of the blessed Trinity* in the work of our *redemption*, the chief *end* of the *epistles* and *gospels* is to make us remember what unspeakable benefits we receive from the *Father*, first by his *Son*, and then by the *Holy Ghost*; accordingly, this portion of the year is concluded on *Trinity Sunday*, by giving praise and glory to the *whole blessed Trinity*.

The design of the *latter* portion of the year is to instruct us to *live* after the *example of Christ*. Having in the *first* part of the year learned the *mysteries* of our religion, we are taught in the *second* what we are to *practice*, that we may build upon our *faith* a *holy* and *virtuous life*. The *epistles* and *gospels*, therefore, for this portion of the year, are designed to instruct us in the practical duties of the Gospel.

Of the Sundays in Advent.

Advent Sundays are the four Sundays that precede the *Great Festival* of our Saviour's *nativity*; *Advent* being the season appointed by the Church, as a preparation for Christ's coming in the flesh.

The *lessons*, and the *epistles* and *gospels*, all have reference to the coming of the Messiah in great humility to effect our redemption: and to excite us thankfully to accept the redemption which he offers us, they direct our view to his second coming in glorious majesty to judge

the world. The Collects are all very appropriate and affecting; that for the first Sunday in Advent is to be used with the other collects throughout the season of Advent.

The *ecclesiastical year* commences at this season, when the Church renews the annual course of her services; following the progress of that true *Sun* of righteousness, who at this time began to dawn upon the world.

ST. ANDREW, NOVEMBER 30.—As St. Andrew was the first who found the Messiah,* and the first who brought others to him, the Church, for his greater honor, commemorates him first in her anniversary course of holy days, placing his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming.

ST. THOMAS, DECEMBER 21.—St. Thomas, though at first unbelieving, was at length convinced of our Lord's resurrection by the greatest possible evidence. And this evidence the Church recommends as a fit *preparative* to our *Lord's nativity*, to incline us to believe with St. Thomas, that the Jesus whose birth we are to commemorate is *the very Christ*, or in the words of St. Thomas, *our Lord and our God*.

CHRISTMAS-DAY, DECEMBER 25.—For the observation of this festival, we have the authority of the *primitive Church*; for though we have no certain evidence of the exact time when it was first observed, yet it was certainly very early observed all over the *West*.

* John i. 38, 39.

The immemorial observation of it is a proof of its primitive institution. It is a matter of inferior moment, whether the twenty-fifth of December be the real anniversary of Christ's birth. The only matter of real importance is, that a particular day be set apart for celebrating, with proper gratitude and devotion, the blessed event of the Saviour's nativity.

The Church both *excites* and *assists* our devotion by the particular service appointed for the day. In the *first lessons* she reads to us the clearest prophecies of Christ's coming in the flesh; and in the *second lessons*, and in the epistle and gospel she shows us the completion of those prophecies, by giving us the entire history of his birth. In the *collect* she teaches us to pray that we may be partakers of the benefits of his birth; and in the *proper psalms* she employs us in our duty of praising and glorifying God for this incomprehensible mystery.* The epistle and gospel for the day were used in the most ancient liturgies.

ST. STEPHEN, THE FIRST MARTYR, DECEMBER 26.—For placing the festivals of St. Stephen, St. John, and the Holy Innocents immediately after Christmas, the following reason, among others, has been assigned; that St. Stephen was the *first* who suffered martyrdom; St. John was *the disciple whom*

* The sublime and evangelical import of the Psalms appointed for Christmas-Day, as well as those for the other principal festivals and fasts, will be found admirably explained by Bishop Horne, in his commentary upon them:

Jesus loved; and the slaughter of the *Holy Innocents* was the *first considerable consequences* of our Saviour's *birth*. Thus, *martyrdom, love, and innocence* are first magnified as things wherein Christ is most honored.

The *collect* teaches us to pray that we may imitate this holy martyr in his lively faith of immortal glory, and in his forgiveness of his enemies. The *epistle* gives us an account of his martyrdom. And the *gospel* assures us, that his blood, and the blood of all those who suffer for the name of Christ, shall be required at the hands of those who shed it.

ST. JOHN THE EVANGELIST, DECEMBER 27.—The epistle and gospel for this day, are both taken out of the writings of St. John. The epistle contains St. John's testimony of Christ, and the gospel declares Christ's testimony of St. John. The gospel seems applicable to the day itself, the epistle to the day, being attendant upon the preceding more solemn festival of Christmas.

THE HOLY INNOCENTS, DECEMBER 28.—The Church this day celebrates the martyrdom of the Holy Innocents; who suffered for Christ, and glorified God by their deaths.

The *gospel* contains the history of the martyrdom of the Innocents. The *epistle* describes the glorious state of those and the like Innocents in heaven.

THE SUNDAY AFTER CHRISTMAS DAY.—It was a custom among the primitive Christians to observe the octave, or eighth day

after their principal feasts, with great solemnity; and upon every day between the feast and the octave, as upon the octave itself, they used to repeat some part of the service that was performed on the feast day. In imitation of this custom, this day generally falling within the octave of Christmas, the collect then used is repeated now. The lessons, the epistle and gospel, still set forth the mysteries of our redemption by the birth of Christ.

THE CIRCUMCISION, JANUARY 1.—

The Church this day celebrates the festival of the circumcision of our Lord Jesus Christ, who, when eight days were accomplished, subjected himself to this rite.

The *first lesson* for the *morning*, gives an account of the institution of circumcision. The *first lesson* for the *evening*, both the *second lessons*, and the *epistle*, tend to show that though the circumcision of the flesh is abrogated, God still requires that circumcision of the heart which the external rite denoted and enforced. The *gospel* records the circumcision of our blessed Saviour, and the divine and sacred name which was then imposed upon him.

THE EPIPHANY, JANUARY 6.—

The Church this day celebrates the festival of the *Epiphany*. This word signifying *manifestation*, may be applied to Christmas day, when Christ was *manifested* in the *flesh*; but it is appropri-

ated by the Church to this day, when he was *manifested* to the *Gentiles*.

In celebrating this festival, we design to show our gratitude to God, for manifesting the gospel to the Gentile world; thus vouchsafing to them equal privileges with the Jews: and the first instance of this divine favour to the Gentile world was, when the birth of Christ was declared to the wise men of the East.

The *first lessons* contain prophecies of the increase of the Church, by the abundant accession of the Gentiles. The *second lesson* for the *morning*, and the *epistle*, contain a vindication of this gracious dispensation of God to the Gentile world. The *gospel* gives an account of the manifestation of the Saviour to the wise men of the East. And the *second lesson* for the *evening* service contains an account of the manifestation of the divine power of Christ, by the first miracle which he wrought at Cana of Galilee.

THE SUNDAYS AFTER THE EPIPHANY.—As the design of the Church, in all her proper services, from Christmas to Epiphany, appears to be to set forth the *humanity* of the Saviour, and to manifest him in the flesh; so during the *Sundays* after the *Epiphany*, her design appears to be to display his *divinity*, by recounting to us in the *Gospels*, some of his first miracles and manifestations of divine power. The design of the *Epistles* is to excite us to imitate Christ as far as we can,

and to manifest ourselves to be his disciples, by a constant practice of all Christian virtues.

SEPTUAGESIMA, SEXAGESIMA,—
AND QUINQUAGESIMA SUNDAYS.—

The first Sunday in Lent being called *Quadragesima*, being the *fortieth* day before *Easter*; the three preceding *Sundays* were denominated, from the next round numbers, *Quinquagesima* fiftieth, *Sexagesima* sixtieth, and *Septuagesima* seventieth, day before *Easter*.

The *design* of the Church in these *Sundays* is to call us from the feasting and joy of *Christmas*, to prepare for the fasting and humiliation proper for the approaching season of *Lent*; to bring us from thinking on the *manner* of *Christ's* coming into the world, to reflecting on the *cause* of it, our own sins and miseries; that so, being convinced of the reasonableness of punishing and mortifying ourselves for our sins, we may the more strictly and religiously apply ourselves to the duties of humiliation, mortification and repentance during the season of *Lent*.

The *Epistles* for each of these three days are taken out of *St. Paul's Epistles* to the *Corinthians*. The *two first* persuade us to acts of mortification and penance, by proposing to us *St. Paul's* example. And because all acts of self-denial, unless founded upon charity, or a principle of love to God and submission to his institutions, profit nothing; the Church, in the *Epistle* for *Quinquagesima Sunday*, sets before

us this exalted virtue of christian love and unity. The design of the *Gospels* is the same with that of the *Epistles*.

THE CONVERSION OF ST. PAUL,
JANUARY 25.—St. Paul is not commemorated as the other Apostles are, by his death or martyrdom, but by his *conversion*; because, as it was wonderful in itself, so it was highly beneficial to the Church of Christ. By his indefatigable labors he contributed very much to the propagation of the Gospel throughout the world; and while other Apostles had their particular provinces, he had the *care of all the Churches*.

The *Epistle* relates the conversion of St. Paul; and the *Gospel* exhibits the eminent reward of those who, like this Apostle, shall steadily adhere to the Saviour, and labor in his service.

THE PURIFICATION, FEBRUARY 2,
and the ANNUNCITAIION, MARCH 25.—These festivals more properly belong to our blessed Saviour, though they also relate to the Virgin. The *Annunciation* refers to his *Incar-nation*, and the *Purification* to his presentation in the temple.

The *Epistle* for the *Purification* contains a prediction of the first advent of the Messiah, when he should come to his temple; which prediction was fulfilled at the presentation of Christ in the temple, of which the *Gospel* gives an account.

The *Epistle* for the *Annunciation* contains the prophecy in Isaiah concerning the miraculous birth of Christ; and the *Gospel* recites the fulfilment of this prediction.

ST. MATTHIAS THE APOSTLE, FEBRUARY 24.—The *Epistle* records the fall of Judas and the election of Matthias. And the *Gospel*, by representing the blessings of salvation as hid from the great men of the world and revealed to the humble and contemned Apostles, excites us to come unto Christ with those meek and lowly dispositions which are always a sure passport to his favor.

THE SOLEMN FAST OF LENT.—*Lent*, in the old Saxon, signifying the *Spring*, has been applied to the *Spring Fast*, or the time of humiliation observed by christians before the festival of Easter.

The fast, probably, like other christian observances, is of Jewish origin, corresponding with the preparation of the Jews for the yearly expiation; their humiliation being forty days before the expiation, and ours is forty days before the expiation of the sins of the world, by the death of Christ.

From the very *first ages* of christianity, it was customary for christians to set apart some time for mortification and self-denial, in memory of the sufferings of Christ and to prepare for the solemn feast of Easter.*

* Euseb. Eccle. Hist. lib. v. cap. 24.

This solemn season is limited to forty days because the number forty was very anciently appropriated to seasons of repentance and humiliation. This was the number of days during which God covered the earth with the deluge ; the number of years in which the children of Israel did penance in the wilderness ;† the number of days Moses fasted in the mount,‡ and Elijah in the wilderness ;§ the Ninevites had this number of days allowed for their repentance ;|| and our Lord, when he was pleased to fast in the wilderness, observed the length of time.¶*

This season of humiliation was observed by the *primitive christians* with the most rigid strictness. No marriages were allowed. Their festivals were transferred from the ordinary week days to Sunday or Saturday ; which last day, among the Eastern christians, was a festival like Sunday. Except on these two days, the Eucharist was not consecrated during Lent ; that being an act more suitable to festivals than fasts. The Primitive christians, during this season, exhibited every external mark of deep penitence and sorrow, particularly abstinence and fasting. They extended the fasting on every day in Lent beyond the hour of three in the afternoon, at which time other fasts ended, to the evening.

* Gen. vii. 4. † Numb. xiv. 34. ‡ Deut. ix. 9.

§ 1 Kings xix. 8. || Jonah iii. 4. ¶ Matt. iv. 2.

ASH-WEDNESDAY, OR THE FIRST DAY OF LENT.—Sunday being the day on which we commemorate the resurrection of our Saviour, does not allow of fasting. If then, the six Sundays are deducted out of the six weeks of Lent, there remain only thirty-six days of fasting. To make up, therefore, the number of forty, four days are added from the week preceding, which makes Wednesday the first day of Lent, called Ash Wednesday.

This name is derived from the custom that prevailed in the primitive Church, for penitents at this time to express their humiliation by lying in *sackcloth* and *ashes*. By the coarseness of sackcloth, they ranked themselves among the meanest and lowest condition of men. By ashes, and sometimes earth, cast upon their heads, they made themselves lower than the lowest of the creatures of God, and put themselves in mind of their mortality, which would reduce them to dust and ashes.

In the primitive Church, such persons as stood convicted of notorious crimes were on this day put to open penance. They were excommunicated by the Bishop, and not admitted to reconciliation with the church, until after the most public testimonies of sorrow and repentance and the greatest signs of humiliation.*

On this day some solemn forms of *supplication* and *humiliation*, taken from the commination service of the Church of England, are appointed to be used at morning prayer; and six of the *penitential Psalms* of David are appoint-

* Tertullian. De Penitentia.

ed to be used instead of the Psalms for the day. The *first Lesson* for the *morning*, taken from Isaiah, displays the guilt and depravity of man, and concludes by pointing out to him the way of salvation through a Redeemer. The *second Lesson*, from St. Luke, is an excellent summary of our Saviour's sermon on the mount; and enforces those christian graces and virtues, without which all expressions of penitence are empty and vain. The *first Lesson* for the *evening* contains animating encouragement to repentance in God's declaration of mercy to the Ninevites; and the *second Lesson* enforces the same duty, by displaying the second coming of Christ to judge the world.—The *Epistle* and the *Gospel* caution us against resting in external expressions of sorrow, while our hearts are devoid of the emotions of real contrition. Thus admirably calculated is the service of the day to enforce the duties of humiliation and repentance.

THE SUNDAYS IN LENT.—The Sundays in Lent are generally termed from their *number*, being called the *first, second, &c.* Sunday in Lent. But the *fourth* Sunday is sometimes called *Midlent Sunday*; and the *fifth* Sunday is called *Passion Sunday*; though this name might perhaps be more properly applied to the following Sunday, which is the *Sunday next before Easter*, and which has obtained the appellation of *Palm Sunday*, in commemoration of our Saviour's triumphal entry into Je-

rusalem, when the multitude that attended him strewed palm branches in his way.

Sunday being a festival, the Church allows us to interrupt our fasts on the Sundays in Lent; but it is still her earnest desire to keep us in mind of the solemn duties which are appropriate to the season. Accordingly, in the *Epistles* for the *three first* Sundays we are taught the necessity of mortifying our sinful passions. The *Epistle* for the *fourth* Sunday shows, by a striking allegory, the superior excellence of that covenant, which Christ by his death sealed, over the law of Moses. The *Epistle* for the *fifth* Sunday points out to us the divine purifying efficacy of the blood of Christ. And the *Epistle* for the *Sundays next before Easter*, exhorts us to humility, from the consideration of the infinite condescension of the Son of God in submitting for our sakes to the death of the cross. The *Gospel* for the *first* Sunday, to animate us to resist temptation, recites the history of Christ's temptation in the wilderness. The *Gospels* for the *four following* Sundays, with a view to excite us to the imitation of the benevolence of Christ, and to confirm our faith in him, set before us some striking instances of his divine compassion and power, and of that forcible reasoning whereby he vindicated his divine claims. The *Gospel* for the *Sunday next before Easter* commences the recital of the sufferings of Christ which the ensuing week more particularly commemorates.

OF THE PASSION WEEK.—The week next before Easter has been called *Passion-Week*, because it is particularly devoted to the commemoration of the passion and death of Christ. It is also called the *Great Week*; on account of the important transactions which it witnessed, and the exalted blessings derived to us from them. And it is also called the *Holy Week*, from the extraordinary and solemn exercises of devotion which the Church prescribes in it.

This week was observed by the *primitive Christians* with great strictness of fasting and humiliation. They applied themselves to prayer, both in public and private, to hearing and reading God's holy word, and to exercising a most solemn repentance for those sins which occasioned the sufferings of the Lord of life.

The *Church* calls us every day this *week* to the contemplation of our Lord's sufferings, which are recited in the *Lessons, Epistles and Gospels*; in order that our humiliation may be increased by the consideration of the sufferings of Christ; and that with penitent hearts and firm resolutions of dying unto sin, we may accompany the Saviour through the several stages of his bitter passion. In conformity with the design of the Church, we should in this week enlarge our private devotions, and abstain from all indulgences inconsistent with the seriousness that should possess our hearts.

OF THE THURSDAY BEFORE EASTER.—This day is called [*Dies Mandati*] Mandate, or Maunday Thursday; because our Saviour *commanded* his Apostles to commemorate the holy sacrament of the supper which he *this day* instituted after the celebration of the passover. In the primitive Church, the penitents who on Ash Wednesday were put out of the Church, were this day publicly absolved by the bishop or one of his presbyters.

The *Gospel* for the day is suitable to the season, treating of our Saviour's passion; and the *Epistle* contains an account of the institution of the Lord's Supper.

GOOD FRIDAY.—This day is called *Good-Friday*, from the exalted *good* which we derive from the sufferings of Christ; who, "by the shedding of his own blood, obtained eternal redemption for us."

This day, sacred to the *commemoration* of our Saviour's *sufferings*, has been observed from the very first age of christianity, as a day of the strictest fasting and humiliation. The grief and affliction which christians on this day express, arise from a sense of the evil and guilt of their sins, which drew upon their blessed Redeemer the painful and shameful death of the cross.

On this day all the pursuits of business should be suspended; the service of the Church devoutly attended; and the intervals of pub-

lic worship devoted to holy meditation on the sufferings of Christ, and to other pious exercises. By abstinence, self-denial, and humiliation, we should seek to testify our sympathy in the sufferings of our Lord, and our lively sorrow for our sins which occasioned his sufferings. There can be no greater evidence of insensibility and ingratitude, than to spend the day sacred to the sufferings of Christ in the usual pursuits of business or pleasure.*

* The present Bishop of London, Dr. Porteus, in a letter which he addressed while Rector of Lambeth to his parishioners, enforces in his usual style of elegant and pious persuasion, the devout observance of Good Friday. The following extracts from this letter certainly claim the serious attention of all the members of the Church.

“ If such then are the benefits we derive from the death of our blessed Lord ; it in his blood our guilt is washed away ; if through his merits, not our own, (on the conditions of repentance, faith and amendment) we obtain the remission of our sins, and the inheritance of everlasting life ; consider, I beseech you, what kind of return such invaluable mercies demand ; consider whether that very day, on which these mercies were conveyed to you, ought in reason, in justice, in gratitude, in common decency, to be treated in the manner it too commonly is. *I speak as to wise men, judge ye what I say*, and determine for yourselves. *Greater love, you must allow, hath no man than this, that a man lay down his life for his friends.* Suppose then for a moment, that some friend of your own had actually done this for you ; that, when your life was forfeited by some crime against the state, he had voluntarily substituted himself in your place, and suffered the punishment incurred by your offence ; what would be your feelings, what would be your behavior on this occasion ? Would you

The *Psalms* for the day* were composed by David in times of the greatest calamity and distress, and do all *mystically* refer to the suf-

you suffer the annual return of that day on which your friend died for you, to pass unheeded, undistinguished, unhallowed by a single tear or sigh, by a single reflection on that most transcendent act of kindness, to which you owed your very existence? There is not a man amongst you that would not think himself injured and insulted by such a suspicion. Yet this supposed act of kindness (great as it undoubtedly is) falls far below what you have actually experienced from the love of your Redeemer. It was not when you were his *friends*, but when you were his *enemies*, that he sacrificed his life for you. *For God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* We believe or profess to believe, that this is true; and yet what is our behaviour in consequence of it? Why on the anniversary of the day, when it is supposed to have happened, too many of us, alas! are as easy and unconcerned, as much devoted to business or to pleasure, as if nothing in the world had happened with which we had the least concern! Is this right, is this fitting; is this christian like, is it decent, is it creditable? Does it show that veneration, love, and gratitude, which malefactors reprieved from death are wont to testify towards their benefactor and deliverer?

“The fast on which the primitive Church seems to have laid the greatest stress, and which till of late years has been usually observed with great seriousness, is that of GOOD FRIDAY. And surely, if ever any restraint on our appetites and pleasures can be proper, if ever it can be a reasonable duty to “turn to the Lord with weeping, fasting, and prayer;” and to bewail our sins with every inward sentiment, and every outward expression of the deepest humiliation and contrition, it must be on that

* Morning, 22, 40, 54. Evening, Ps. 64, 88.

ferings and death of Christ. The 22d Psalm, particularly, was in several passages literally fulfilled in the sufferings of Christ. The *first*

that day, when to deliver us from the power and punishment of those sins, Christ Jesus offered himself up as a sacrifice on the cross; when *he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.* But they who are incapable of complying with the injunctions of the Church in this respect, are certainly able and ought to be doubly careful to conform to them in all others. If men cannot fast, they can pray; if they cannot abstain from their ordinary food, they can at least abstain from their ordinary labors, cares and amusements; they can put this world and its concerns out of their minds, and give themselves up to God; they can attend divine service both parts of the day; they can dedicate the remainder of it to private meditation and prayer; they can examine into their past and present conduct; they can possess themselves with a just sense of their natural weakness and depravity, of the infinite need they have of a mediator, a redeemer, a propitiation for their sins; they can adore the goodness of God in providing, the goodness of Christ in consenting to become the very sacrifice they so much wanted, the *Lamb slain* to expiate their guilt, to restore them to the favor of God, and render their best services acceptable in his sight. For let them, let all the world know and acknowledge with the deepest humility and gratitude, that *not by works of righteousness which we have done, but according to his mercy he saved us: and that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God.*

“It is indeed principally for the sake of imprinting this most important truth strongly and powerfully upon your souls, so as to render it a constant and effectual principle of action, that I so much press upon you a due attention to the day which is particularly calculated to bring it home to your thoughts. “Let

Lesson for the *morning*, (Gen. xxii.) contains in the history of the intended sacrifice of Isaac, a striking type of the perfect oblation made this day by the Son of God, and a lively illustration of the infinite love of God in the redemption. The *second Lesson* for the *morning* (John xviii.) recounts some of the circumstances which attended the betraying of Christ by Judas, and trial before the bar of Pilate. The *first Lesson* for the *evening* (Isaiah lii. ver. 13, and chap. liii.) contains a striking and affecting prophecy of the passion of Christ, and of the benefits which the Church thereby receives. And the *second Lesson* (Philip ii.) contains an affecting exhortation to the virtues of humility and unity from the example of Christ, in humbling himself for us to the death upon the cross: and contrasts the humiliation of Christ with his pre-existent dignity.

The *Collects* for the day implore the mercy and blessing of God upon the Church which the Son of God redeemed, and humbly beseech him to bring all mankind into his spiritual fold. The *Epistle* proves, from the insufficiency of the Jewish sacrifices, that they only *typified* a more sufficient one; offered by the Son of God, who, by one oblation of himself

“ Let then your Church be crouded on that day both in the morning and the afternoon. Let your shops be shut up as on Sundays and on Christmas-Day. Let your behaviour during the rest of the day be serious and devout. Above all things, take care to show your gratitude for your redemption not only with your lips, but in your lives.”

upon the cross, did complete all the other sacrifices, and make full satisfaction for the sins of the whole world. The *Gospel* for this day is taken out of St. John, because he was the only one who was present at the passion, and stood by the cross while others fled: The passion is thus represented to us by one who saw it, and from whose example we may learn not to be ashamed or afraid of the cross of Christ.

EASTER EVEN.—The Church on this day commemorates the state in which our Saviour was between his death and his resurrection; for, as the Church declares in her 3d Art. Christ, *after he died, was buried, and went down into hell.*

Though the Church, by reciting in the Epistle for the day, the passage which is often applied (doubtless improperly) to prove Christ's descent into the place of torment to proclaim there the triumphs of his cross; yet from the rubric before the Apostles' creed, it appears that by *Christ's descent into hell*, she means *his descent into the place of departed spirits.*

The Church on this day directs us to private acts of meditation and abstinence; and calls us in her public service to a consideration of the glorious consequences of our Saviour's death, burial, and resurrection, which are set forth in the *Lessons, Epistle and Gospel* for the day.

EASTER SUNDAY.—This festival, for antiquity and excellence, takes the precedence of all other festivals, and was observed from the very first ages.

The Church, supposing us eager to celebrate the joyful event of the Saviour's resurrection, begins her office of praise, as soon as the absolution is pronounced, with *anthems* proper to the day; exciting her members to call upon one another "to keep the feast; for that Christ our Passover is sacrificed for us; and is also risen from the dead, and become the first fruits of them that slept."

The *Psalms* for the *morning* service are the ii. lvii. and cxi. The 2d Psalm is a prophetic representation of the inauguration of the Messiah, in his regal and sacerdotal office, after he had been persecuted and crucified. The 57th Psalm in a mystical sense celebrates Christ's triumph over death and the grave. The 111th Psalm is a thanksgiving for the marvellous works of redemption, of which the resurrection of Christ is the chief.

The *Psalms* for the *evening* service are, cxiii. cxiv. cxviii. The *first* was designed to set forth the admirable providence of God, which was never more discernible than in the great work of our redemption. The *second* is a thanksgiving for the deliverance of Israel out of Egypt; an event typical of our deliverance from death and hell. The *last* was composed after the ark was brought to Jerusalem; but it was secondarily intended to prefigure our Saviour's resurrection, to which it is applied both by St. Matthew and St. Luke.*

The *first Lessons* for the *morning* and *even-*

* Matt. xxi. 42. Acts iv. 11.

ing service contain an account of the Passover, and the deliverance of the Israelites from Egypt; the one prefiguring Christ, who is our passover; the other our deliverance from the dominion of death and hell. The *Gospel*, and the *second Lesson* for the *evening*, give us full evidence of Christ's resurrection; and the *Epistle*, and the *second Lesson* for the *morning*, teach us what use we should make of it.

EASTER MONDAY AND EASTER TUESDAY.—The design of the Church in these days is to confirm our faith in the doctrine of the resurrection.

The *first Lesson* for *Monday morning* contains the history of God's sending to the Israelites manna, or bread from heaven—which was a type of our blessed Saviour, who was the bread of life that came down from heaven. The *first Lesson* for *Monday evening* is the chapter of Job which contains the remarkable declaration of his faith in a resurrection. The *second Lesson* for the *morning* contains an historical account of the resurrection of Christ. And the *second Lesson* for the *evening* recites the remarkable cure which Peter wrought by the name of Jesus on the lame man—a proof that Christ was indeed risen from the dead, and vested with Almighty power.

The *first Lessons* for *Tuesday morning* and *evening* celebrate the goodness and power of God in that everlasting redemption which was assured to us by the resurrection of Christ. And the *second Lessons* relate also to the subject of the resurrection.

The *Epistle* and *Gospels* all set forth and establish the resurrection of Christ.

OF THE SUNDAYS AFTER EASTER.—The *Sundays* after *Easter* all relate to the resurrection of Christ, and the promise of the Comforter. Accordingly, these glorious causes of joy and exultation are the principal subjects of all the *Gospels* from Easter to Whitsuntide. The *Epistles* exhort us to seek diligently those holy graces and virtues which alone can entitle us to the glorious rewards which Christ, by his resurrection, hath assured to all his faithful servants. On the *first Sunday after Easter*, being the octave of Easter, there used to be a repetition of part of the service of Easter day; and hence, this Sunday being celebrated in like manner as that feast, but in a low degree, obtained the name of *Low Sunday*.

ST. MARK THE EVANGELIST, APRIL 25. The *Epistle* and *Gospel* inculcate the necessity of our firm adherence to that Saviour, whose life and doctrines are recorded by this Evangelist and others.

ST. PHILIP AND ST. JAMES, MAY 1.—The *Epistle*, taken from St. James, exhorts to patience under afflictions and trials, which assailed, with the greatest severity, the Apostles and primitive disciples. And the *Gospel* records the conversation of our Saviour with St. Philip at the last supper.

ROGATION DAYS.—The *Rogation Days* are the *Monday*, *Tuesday* and *Wednesday* be-

fore *Holy Thursday*, or the *Ascension* of our Lord.

About the middle of the fifth century, Mar-
mericus, Bishop of Vienne, upon the prospect
of some dreadful calamities that threatened his
diocese, appointed, that extraordinary suppli-
cations, accompanied with fasting, should be
offered up to God, on the Monday, Tuesday,
and Wednesday before the festival of the As-
cension. *Rogations* being the Latin name giv-
en to these supplications, the days on which
they were offered were called *Rogation* days;
and the observance of them soon became gen-
eral in the Church.

The *design* of the Church, in enjoining these
days to be observed, is, not only to prepare us
to celebrate, with proper devotion, our Sav-
iour's ascension; but also to appease God's
wrath, that so he may be pleased to avert the
judgments which our sins have deserved; and
that he may vouchsafe to bless the fruits with
which the earth is at this time covered.

**THE ASCENSION OF OUR LORD
JESUS CHRIST.**—The commemoration of
Christ's ASCENSION, at the expiration of for-
ty days after the resurrection, has always been
observed as a festival in the Church.

The *Psalms* for the *morning* service are the
8th, 15th and 21st. The 8th Psalm, which is
employed in magnifying God for his goodness
to mankind, may be prophetically applied to
the greatest of all mercies, that of exalting our
human nature, by the Son of God's assuming

our flesh, and ascending with it to heaven.* The 15th Psalm represents the Saviour, the only person who possessed the perfection of righteousness displayed in the Psalm, as ascending "the holy hill," the highest heavens, of which Mount Zion was a type. In the 21st Psalm, which was plainly fulfilled in the Saviour's ascension, the Church celebrates the glory and stability of his kingdom, his triumphant victory over his "enemies," and his glorious "exultation in his own strength," as *God*, who was abased in much weakness as *man*.

The *Psalms* for the *evening* service are the 24th, 47th and 103d. The 24th Psalm was written on occasion of the moving of the ark to Mount Zion, and is supposed to have been sung as the solemn procession ascended the hill; it is prophetically applied to the establishment of the Christian Church, and to Christ's ascension into heaven. The 47th Psalm alludes to the ascent of the ark, which we spiritually apply to the ascent of our Lord. The 103d Psalm is an animating act of thanksgiving to God for his mercy and love to mankind; the greatest display of which was this day afforded in his merciful acceptance of the intercession of his Son Jesus, who this day went to heaven to plead the merits of his blood in our behalf.

The *first Lesson* for the morning service (2 Kings 2) contains the history of the taking up

* Heb. ii 6, &c.

of Elijah into heaven, and his conferring a double portion of his spirit on Elisha; which may prefigure our Saviour's ascension, and the sending down of the fulness of his spirit on the apostles and disciples. The *first Lesson* for the *evening* (Deut. x.) records the ascent of Moses in the Mount, to receive the law from God, in order to deliver it to the Jews; which event was a type of our Saviour's ascension into heaven, to send down the law of faith, the perfection and consummation of the old law. The second lessons, and the epistle and gospel, are all obviously appropriate to the day.

OF THE SUNDAY AFTER ASCENSION DAY.—The *first Lesson* for the morning service (Joel ii.) contains the prediction of the descent of the Holy Spirit, the actual completion of which prediction the Church on this day looks forward to commemorate on the ensuing Sunday. The *second Lesson* (John xvii.) is part of the animating prayer of Christ for his disciples, that they might be sanctified and preserved in unity by that spirit of truth which was to descend upon them. The *first Lesson* for the *evening service* (Zeph. iii.) is principally occupied in celebrating the salvation which was to be conferred upon the Church, the *spiritual Zion*; which salvation was completed, when Christ ascending into heaven became the “king of” his spiritual “Israel;” and sent the Holy Ghost, through whose mighty power his people are to be gathered and redeemed from their captivity to sin and Satan, and made

“ a praise throughout the earth.” The *second Lesson* for the *evening* (2 Thes. iii. to v. 17) directs us to pray, that the “ word of God may have free course, and be glorified;” which we may be assured will take place, through the powerful operations of the Holy Ghost, whose coming we are soon to commemorate; and also exhorts us “ patiently to wait for the coming” of that blessed Saviour who has *ascended* into heaven; and “ not to be weary in well-doing,” since we have the prospect of a glorious reward in heaven.

The *Collect* prays for the descent of “ the Holy Ghost to comfort and to exalt us to heaven, whither our Saviour Christ has gone before.” The *Epistle* exhorts us to make a good use of the gifts of the Holy Ghost; and the *Gospel* contains the promise of this blessed Comforter.

During this week, the Apostles and Disciples continued in the lively *expectation* of the Comforter, and in earnest prayer for him; on which account this week has been styled the *week of expectation*.

WHITSUNDAY.—The Church in the festival of this day, commemorates the gift of the Holy Ghost, who this day visibly descended upon the Apostles.*

The feast of Pentecost† among the Jews, instituted in memory of the delivery of the law on mount Sinai, became afterwards distin-

* Acts ii. 2.

† So called from being the *fiftieth* day after the Passover

guished by the descent of the Holy Ghost on the Apostles, enabling them to promulgate that spiritual law, which was the perfection and consummation of the law delivered on mount Sinai. This *festival*, therefore, corresponds to the *feast of Pentecost* among the Jews; and it has been observed from the very first ages of Christianity.*

This festival was, perhaps, styled metaphorically *Whit-Sunday*, that is *White-Sunday*, from the diffusion of *light* which on this day fell on the Apostles, and enabled them to become “lights to lighten the world.” Or it was so called from its being one of the two principal seasons of baptism, when all who were baptized wore *white* garments, in token of the spiritual *purity* which baptism designated, and the *innocence* of life to which they then bound themselves.

The *Psalms* for the *morning* are the 48th and 68th *Psalms*. The 48th Psalm, under images taken from the earthly Jerusalem, celebrates God’s mercy to his spiritual Zion, the Church; which mercy was powerfully displayed this day in the miraculous-descent of the Holy Ghost. The 68th Psalm, under the emblem of the removal of the ark to mount Zion, describes Christ’s ascension and exaltation, with their blessed consequences, his “*giving gifts to men* ;”† and also describes the conversion of the

* Justin Martyr, Tertullian, Origen, bear testimony to its observance.

† Eph. iv. 8.

nations, and the collection and preservation of the Church, by "the company of preachers," who were this day invested with the supernatural powers which enabled them to accomplish this mighty work.

The *Psalms* for the *evening service* are the 104th and 145th. The 104th Psalm, which celebrates the wisdom and power of God, in the creation and preservation of the world, is appointed for this day, because many of its expressions refer to the powerful operations of the Holy Ghost. The 145th is an eucharistic Psalm, celebrating the goodness of God, and "the glory of that kingdom" which was this day established in the world by the power of the Holy Ghost.

The *first Lesson* for the morning (Deut. xvi. to verse 18) records the appointment of the Jewish Pentecost, which was a type of the Christian Pentecost. The *first Lesson* for the *evening* (Isaiah xi.) contains a striking prophecy of the establishment of Christ's kingdom, and the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the Apostles by the power of the Holy Ghost.—The *second Lessons* (Acts iv. to ver. 36, and Acts xix. to ver. 21) record the accomplishment of this prophecy, in the *miraculous* cures which were wrought by the Apostles by the power of the Holy Ghost, and in the *descent* of the Holy Ghost upon the christian converts. The *Gospel* records our Lord's promise of

sending the Comforter, and the *Epistle* describes this miraculous descent.

MONDAY AND TUESDAY IN WHITSUN WEEK.—The Church has set apart these two days for the exercise of religious duties; it being her design that we should offer up our praises and thanksgivings to God for the gracious display of his grace and mercy in the Gospel; which Gospel was confirmed by the descent of the Holy Ghost, and the miraculous gifts which he bestowed on the Apostles.

The *first Lesson* for *Monday morning* (Gen. xi. to ver. 10) is a history of the confusion of tongues at Babel; whereby the Church designs to remind us that as the confusion of tongues spread idolatry through the world, so God provided by the gift of tongues, for the restoration of the knowledge of himself among men. In the *first Lesson* for *Monday evening* (Numb. xi.) is recorded the resting of God's Spirit upon the seventy elders of Israel, to assist Moses in governing that people. This event exactly prefigured the descent of the same Holy Spirit at this time upon the Apostles and others to the same end, viz. that the care of all the Churches might not lie upon one single person. The *second Lessons* for this day (1 Cor. xii. and xiv. to ver. 26) instruct us that the spiritual gifts are all given "to profit withal;" and therefore designed to be made use of for edification.

The *first Lesson* for *Tuesday morning* (1 Sam. xix. ver. 18) relates the inspiration of Saul

and his messengers by the Spirit of God. The *first Lesson* for the *evening* (Deut. xxx.) alludes to the time when, by the power of the Holy Ghost, the *Jews*, God's ancient people, should be brought home to his spiritual fold, the Church of Christ. The *second Lesson* for the *morning* (1 Thes. v.) forbids us "to quench the spirit" of God, or to despise the prophecies uttered by it. And the *second Lesson* for the *evening* (Gal. v.) exhorts us to cherish all those graces of the Holy Spirit which are the fulfilling of the law.

The *Collects* for these days are the same as for Whitsunday. The *Epistles* are concerning the baptism of converts: Whitsuntide and Easter being, in the primitive Church, the more solemn time for performing that ceremony. The *Epistles* also relate to the receiving of the Holy Ghost by the hands of the Apostles; this being the season for Confirmation, which was always done by the imposition of hands. The *Gospel* for *Monday* seems to have been chosen for the instruction of those newly baptized, and the *Gospel* for *Tuesday* in consideration of this being one of the Ember or Ordination weeks; the design of it being to put a difference between those who are lawfully ordained to the ministry, and those who, without any commission, arrogate to themselves that sacred office.

TRINITY SUNDAY.—This Sunday was originally no otherwise distinguished than as an octave of Pentecost. The Church, how-

ever, in consequence of the heresies of Arius and others, who opposed this divine mystery, thought proper to order that the mystery of the Trinity should be more solemnly commemorated on a particular day.

This day was chosen in preference to any other for the more solemn commemoration of this mystery, because, after our Lord's *ascension* into heaven, and the *descent* of the *Holy Ghost* upon the disciples, there ensued the full revelation of the glorious and incomprehensible doctrine of the *Trinity*. The Church having celebrated in order all the greater festivals, the Nativity, Epiphany, Resurrection and Ascension of our Lord, and the descent of the Holy Ghost, concludes these solemnities with a festival of full, special, and express service to the honor of the *holy, blessed, and glorious Trinity*.

The *first Lesson* for the *morning* (Gen. i.) seems plainly to set forth *three persons* in the Godhead. For, besides the "Spirit of God," which "moved upon the waters," (ver. 2) we find the great Creator (ver. 26) consulting with other persons of the Godhead, concerning the creation of man; the creation of whom, by the Almighty power of the Godhead, is recorded in the *first Lesson* for the *evening* (Gen. ii.)—The *second Lesson* for the *morning* (Matt. iii.) relates at one and the same time the baptism of the *Son*, the declaration of the *Father* concerning the *Son*, and the descent of the *Holy Ghost* upon him. The *second Lesson* for the

evening (John v.) shows, that these three persons, though distinct in number, are but one in essence. Both the *Epistle* and *Gospel* allude to the persons of the Trinity.

OF THE SUNDAYS FROM TRINITY TO ADVENT.—The design of the Church in that part of the year, from Trinity to Advent, being to instruct us in the duties of christianity, such passages out of the Evangelists are selected for the *Gospels* as are calculated to advance us in the graces and virtues of the christian life. The *Epistles* tend to the same end.

The *twenty-fifth Sunday after Trinity* being considered as a preparation, or forerunner to Advent, an *Epistle* was chosen for it, which clearly foretels the coming of Christ. The *Collect*, *Epistle* and *Gospel*, are thought so appropriate to this season, that it is directed by a rubric after after the Gospel, that they shall always be used on the *Sunday next before Advent*.

ST. BARNABAS THE APOSTLE, JUNE 11.—The *Epistle* gives an account of the character of Barnabas, and his mission to Antioch. And the *Gospel* records Christ's distinguishing love for his Apostles (among whom Barnabas was one of the most eminent,) and excites them, from the love of Christ to them, to love one another, and to bring forth fruits worthy of their distinguished privileges.

ST. JOHN BAPTIST'S DAY, JUNE 24.
—The *Lessons*, *Epistle*, and *Gospel* for the

day, record the prophecies concerning John Baptist, and the circumstances of his birth, his life and death.

ST. PETER'S DAY, JUNE 29.—The *Lessons, Epistles and Gospels*, for this day, and for the *other holy days* which occur in the remainder of the year, either relate some circumstances or events immediately connected with the festival, or convey such useful moral instruction as is calculated to aid us in imitating the virtues of those holy saints whose memories we commemorate.

ALL SAINT'S DAY, NOVEMBER 1.—The Church has wisely set apart a day for the commemoration of those christians who have been remarkably distinguished for their virtue and piety, and who are therefore properly called *Saints*. She celebrates on this day the virtues of those *Saints* who are *militant* here on earth, as well as the memories of those *triumphant Saints*, who are now arrived at the haven of eternal repose.

EMBER DAYS.—The *Ember Days* are certain days set apart for consecrating to God the four seasons of the year; and for imploring his blessing, by fasting and prayer, upon the *ordinations* performed in the Church at those times. It was the practice of the Apostles, when they set apart persons for the work of the ministry, to pray and fast before they laid on their hands. It will become us, therefore, to address heaven at this time after the same manner; that God would be pleased so to gov-

ern the minds of the Bishops, that they may admit none into *holy orders* but those who are duly qualified, and that those who shall be ordained to serve at the altar, may, by their exemplary lives and zealous labors, turn many to righteousness.

The Ember Days are observed at the four seasons of the year, being the *Wednesday*, *Friday* and *Saturday*, after the *first Sunday* in *Lent*, after *Whitsunday*, after the *fourteenth* of *September*, and after the *thirteenth* of *December*. The *Sundays* immediately following these days being the *stated* times of ordination appointed by the Church.

There have been many conjectures about the origin of this name. *Emb*, or *Embe*, in Saxon, signifies a *course* or *circuit*; *Embehtan*, to administer, and *Embethman*, a minister. Ember weeks may, therefore, signify the periodical times for appointing ministers.

ALL FRIDAYS IN THE YEAR.—The Church enjoins as *Fasts* all *Fridays* in the year, except *Christmas-day*; which, though it fall upon a Friday, is celebrated as a day of rejoicing.

The *primitive Church* observed *Friday* as a fast in commemoration of our Saviour's sufferings, who was crucified on this day of the week. On no day can we with more propriety humble ourselves on account of our sins, than on that when the blessed Jesus humbled himself even to the death upon the cross for us miserable sinners.

In addition to the foregoing Festivals and Fasts, the Protestant Episcopal Church in the United States of America, has appointed the first Thursday in November (unless some other day be appointed by the civil authority) as a day of Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful providence. And the Church has prescribed a solemn form of service for the day, every way calculated to excite the sentiments of devout and holy gratitude.

*The Communion Service.**

After the sermon, when there is a communion, the Minister returns to the Lord's table, and reads several sentences from scripture, which explain and urge the duty of charity.— This part of the service, from being used while the people are *offering* their alms by oblations, is called the Offertory.

The bread and wine are then *placed upon the table by the priest*, as a solemn acknowledgment of God's sovereignty over his creatures.† To this offering of the bread and wine to God, the term *oblation* refers in the prayer of Christ's Church militant, which follows the offertory.

* The following brief explanation of the office for the holy communion will be found in the 22d chapter of the companion for the festivals and fasts of the Pro. Epis. Church; for which it was originally drawn up.

† The elements are commonly placed on the altar before morning prayer by the clerk or sexton. This is contrary to the rubric, and to the custom of the primitive church.

The bread and wine are here *offered* simply as such ; they are afterwards *offered* as symbols of the body and blood of Christ.

The *alms* for the poor ; the *devotions* or *gifts* which used formerly to be made for the clergy ; and the *oblations* of the bread and wine being now presented unto God, and placed before him on his holy table, the Church then proceeds to the duty of intercession, in a solemn and affecting Prayer for Christ's Church Militant.

The Exhortations to be used when *notice is given of the communion*, are designed to set forth the necessary preparation for this holy sacrament, and the great danger and guilt of refusing to participate of it. The primitive Church did not need these exhortations ; for then the communion was administered whenever public worship was celebrated, and all the faithful partook of it.

The Exhortation used at the *administration of the communion*, in animating and affecting language, sets forth and enforces the dispositions with which we ought to approach the Lord's table.

After the exhortation, the priest invites the people to *draw near* ; accordingly, it would appear proper for all the communicants to come from the more remote parts of the church as near as possible to the Lord's table. And that they may come with lively *faith* in the merits of Christ, he calls upon them previously to confess their sins ; which is accordingly done in

words the most solemn and pathetic. The priest then, in a form of Absolution, authoritatively declares the forgiveness of sins; thus conveying peace and consolation to the humble and contrite, And still further to strengthen the hopes of the penitent, he recites some Sentences from *scripture*, which, in the most lively manner, exhibit the mercy of God through Jesus Christ to all who truly turn to him.

The communicants having exercised their charity; having humbly confessed their sins, and received the comforting declaration of God's mercy in the absolution, they are now prepared for the solemn duty of Thanksgiving, the more appropriate design of the Lord's Supper, which was anciently called the *Holy Eucharist*.* Elevated, as it were, above the world, they seem prepared to enter into the heaven of heavens, there to join with angels and glorified saints in adoring and praising the everlasting Jehovah. Accordingly, after the priest and people, in *short sentences*, mutually excite one another to the duty of praise, the priest, in the name of the people, makes a solemn acknowledgment to God of their obligation to thank and praise him. And then both priest and people break forth in an animating act of thanksgiving, used in the most ancient

* Nearly all of the remaining part of the office for the communion will be found almost verbatim in the most ancient writers of the church. The members of the Episcopal church enjoy the inestimable advantage of celebrating this most sublime ordinance of their religion according to a form handed down from the first and purest ages of the church.

liturgies; which, from the epithet *holy* being thrice repeated, as addressed to the three persons of the Trinity, is called *the Trisagium*, or *thrice holy*. On certain festivals there are proper Prefaces appointed, in which thanks are returned to God for the particular mercy of redemption that day commemorated. These prefaces are to be repeated seven days; in imitation, probably, of the Jewish feasts, which continued, some for seven, and one for eight days.*

The nearer we approach these holy mysteries, the greater reverence we ought to express: the priest accordingly allays the foregoing exultations by an Act of Humiliation highly expressive and affecting, taken from the most ancient liturgies.

The Prayer of Consecration is the most ancient and essential part of the whole communion. The prayer, as it now stands in the office of communion prescribed by our Church, is agreeable to the primitive model, and to the prayer of consecration in the first liturgy of King Edward VI. which was afterwards materially altered. The priest returns solemn *thanks* to God for the sacrifice of the death of Christ, the solemn *memorial* of which is now to be celebrated. He then solemnly sets apart the bread and wine to be symbols of the body and blood of Christ, repeating the words of Christ at the institution of them. They are then *offered* to God, as a

* Lev. 23.

solemn *memorial* of the passion and death, the resurrection and ascension of Christ, whereby our redemption is effected. The blessing of God, through his word and holy spirit, is then *invoked* on the consecrated elements, that they may be to every worthy receiver, in *power and efficacy*, the body and blood of Christ.* And in conclusion, the faithful, as a just return to God for the inestimable blessings of redemption, devote themselves, their souls and bodies, to his service; humbly imploring his mercy and grace. This prayer of consecration, formed on the model of the prayer of consecration in the primitive Church, is venerable for its antiquity; it presents the most just and impressive views of the efficacy and importance of the Holy Eucharist; and it is calculated to awaken the most solemn and tender affections of the soul.

After the mercy and goodness of God are celebrated in a *Hymn*, the Minister proceeds to *administer the consecrated elements* to the communicants, who devoutly kneel at the chancel.† The Church of Rome administers the

* By the rubric in the communion office of the American church, the minister at the consecration of new elements is to repeat the whole of the form of consecration from the words, *All glory be to thee, &c.* to the words *partakers of his most blessed body and blood.*

† “As our Saviour blessed and gave thanks both for the bread and wine, this in the nature of it must be supposed to have been performed in a posture of adoration, our Saviour being remarkable for outward reverence in devotion. Had the table gesture been the one used at the institution of the eucharist, yet it is very reasonable, since the circumstances are now different, our demeanor should also vary. The posture that might be suitable to the Apostles, is not now suitable in us. They conversed with
Christ

bread alone to the Laity. But such a partial sacrament, unauthorised by scripture, was unknown for a thousand years after Christ.

When the communicants have received these solemn pledges of the mercy of God, they are considered as restored to his favor, and then address him in the *Lord's Prayer* as their reconciled Father. The *Prayer* which follows is a solemn and devout acknowledgment of the goodness of God in this holy sacrament, and a humble supplication of his grace to preserve his people in their fellowship with him through Jesus Christ. After which the faithful proceed to praise God in the exulting and animating strains of the *Gloria in Excelsis*; and they are then dismissed by the *Bishop* or *Priest*, with the solemn form of *benediction*. An office for the communion, more solemn, appropriate, sublime, and affecting, could not be devised.*

Christians are called to participate of the holy communion by the *command* of their blessed *Lord*, to whom they are bound by the dearest

Christ as man; we worship him in his glory; and do not converse with him in the sacrament but as he is spiritually present there. The practice of *kneeling* has subsisted in the Western church for above 1200 years. Anciently in the East, they received it standing, but then it was as Eusebius expresses, *with fear and trembling, with silence and downcast eyes, bowing themselves in the posture of worship and adoration*. The negligent posture of *sitting* was introduced by the Arians, who denying the divinity of Christ, thought it no robbery to sit with him at the table."

REVES.

* The rubric at the end of the communion office forbids any of the consecrated elements which may remain to be taken out of the church, and directs that the minister and communicants shall reverently eat and drink the same.

ties of *gratitude*. This holy ordinance is the instituted *mean* by which they are to derive from the Redeemer the consoling and strengthening succors of his *grace* and *mercy*. It is admirably calculated to excite and cherish every *holy disposition* in the soul. To abstain from it discovers the highest folly, and the most criminal insensibility to the exalted displays of divine love. It should therefore be the business of every christian to partake of this divine ordinance, at every opportunity, with that sincere penitence and faith, love and devotion to God, which will ensure to him the inestimable blessings it is designed to convey.

CONCLUSION.

A review of the institutions and services of the Church will serve to prove that she is truly Evangelical in her doctrines, Apostolical in her priesthood, and Pure and Primitive in her worship. With great force and propriety then may the following language be addressed to all her members—"Should you at any time be tempted to go away from your Church, say with unshaken attachment, To whom should we go? Here is pure doctrine, and primitive discipline; here are the words of Eternal life, and we know and are sure that if we fail of obtaining eternal felicity, the loss must be attributed to our own neglect."*

* Bishop Moore. Sermon before Gen. Con.

A
DISCOURSE,
CONCERNING
THE INVENTIONS OF MEN
IN
THE WORSHIP OF GOD.

By THE RIGHT REV. DR. WILLIAM KING,
Late Lord Bishop of Londonderry.

THE FIRST AMERICAN, FROM THE FOURTH
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ADVERTISEMENT.

IN perusing the following Tract, the reader is desired to take along with him the recollection that it was written more than a hundred years ago, by an Irish Bishop ; and consequently that some references to usages and opinions, not existing at this distance of time and place, are to be expected. To prevent misapprehensions, such passages might have been omitted ; but it was judged not proper thus to mutilate the good Bishop's production. And to encumber the pages with notes, and hamper the reader with references, seemed unnecessary ; inasmuch as this general notification would obviate all mistakes. Hence, on due deliberation, it has been determined to publish the Tract in the dress chosen by the author, with no other alterations than the omission of a few Latin and Greek quotations. Few, if any, controversial productions are to be found so candid, ingenuous, and free from a single remark that can justly give offence to those who differ in opinion and practice, from what is here urged as agreeable to the will of God in his worship. But recommendations are needless. It will speak for itself.

A
DISCOURSE,
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IN
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INTRODUCTION.

OUR blessed Saviour has taught us, that there are some ways of worshipping God, which have so great a mixture of *human invention* in them, that they are *vain* and unacceptable to him, *Mark vii. 7.* *In vain* (saith he) *do they worship me, teaching for doctrines the commandments of men.* This obligeth every man who has a concern for his soul, to examine carefully the worship he offers to God, whether it be such as God has instituted; lest his service should be rejected with that censure in the prophet, *Who has required this at your hands?* But more especially it concerns the pastors of the church, who have the direction of the pub-

lic worship of God, to be careful in examining this matter, that they may be able to satisfy their own consciences, as well as the people's committed to their charge, concerning the purity of the worship which they practise themselves, and recommend to others.

II. It has pleased God, in his providence, to make me an overseer over some part of his flock in this kingdom; and I look upon it to be my duty, to use my endeavors to instruct those that are committed to my charge, in the worship of God, according to the rules he has prescribed; and to warn such as I conceive to swerve from them, of their mistakes. I hope it will be of use and satisfaction to those that join with me in the public worship of God, to find, on examination, that what they there practice, is agreeable to God's institution. And as to those that think otherwise, I persuade myself, that an admonition in the spirit of meekness can give them no just offence, but rather be of use to them also, by obliging them to examine and revise their ways, that they may correct their judgments, if, from what I offer, they shall see reason for it.

III. In order to help those concerned to make a true and impartial judgment in these matters, I desire them to consider,

1st. That it belongs only to God, to give rules how he will be worshipped. This, I suppose, will be granted by all, since it seems to be a

truth naturally implanted in the minds of men, and universally acknowledged in all times.

2dly. I take it for a truth agreed to by the generality of Protestants, *That the Holy Scriptures contain the revelations of God's will, concerning his worship.*

3dly. From these two, we may reasonably infer, that it concerns us to keep as close as we can to those directions which God has been pleased to afford us in his word, without adding to, omitting, or altering any thing that he has there laid down. For, since God has vouchsafed us a certain direction for his worship in the holy scriptures, it is to be supposed that all ways of worship are displeasing to him, that are not expressly contained or warranted by examples of holy men mentioned therein.

4thly. We must observe, that the worship of God is either inward or outward. The inward worship of God, consists in the inward homage and subjection of our minds to him. The outward, consists of such acts and duties as serve to express this inward subjection of our souls; or that promote, increase, or contribute towards it. Thus, for instance, vocal prayer is a part of outward worship; because it expresses the inward dependence of our souls on God. Thus, reading the word of God, is a part of the same; because therein we acknowledge our subjection to him, and to his laws, and use it as a means to promote and increase this subjection. Thus, celebration of

the sacraments is a part of the same worship; because in them we not only express our dependence on God for his grace, but likewise oblige and bind ourselves to serve him. And the same holds in all outward acts of worship.

5thly. We must remember, that it is in these outward acts that we are more immediately concerned as public worshippers; for we cannot know the inward worship which men pay to God in their minds, but as it appears to us by these outward acts: And generally, when we speak of the public worship of God, we mean this outward; and concerning it, are the great disputes and differences among us; all of us being agreed as to the inward, and of what sort that ought to be.

IV. Having premised these few things, which, I hope, will be granted by all, I shall proceed directly to my proposed undertaking; and shall, with the greatest fairness and impartiality I can, examine and compare the worship of God, which is directed and warranted by scripture, as well with that which is prescribed and practised by our church, as with that which is practised by such as differ from us.

V. Now, if we consider the ordinary service of God, as prescribed and practised in scripture, we shall find the main substantial parts of it to be these five: viz.

Praises,
Prayers,
Hearing,

*Bodily Worship: And,
Celebration of the Holy Sacrament of the
Body and Blood of Christ.*

The method I shall take in discoursing of
each of these, shall be,

First, To shew what the Holy Scriptures
direct concerning them particularly.

Secondly, I shall consider the practice of our
church, with relation to those directions and
examples. And

Thirdly, The practice of Protestant dissent-
ers,

CHAP. I.

Of PRAISES.

SECT. I.

What the Holy Scriptures prescribe concerning them.

I. **FIRST** then, as to the *praises* of God, the scriptures both of the Old and New Testaments require the use of the *Psalms*, in offering up praises to God. We find in the Old Testament, 2 Chron. xxix. 30. *Hezekiah the king, and the princes, commanded the Levites to sing praises to the Lord with the words of David, and of Asaph; and they sang with gladness.* This command of *Hezekiah* proceeded from God, and was approved by him. The same way of praising God continued in the Jewish church till our Saviour's time: And after that, we have yet a more positive command for the use of them by the apostle, *Ephes. v. 19. Speaking to yourselves in psalms, and hymns, and spiritual songs.* And *Col. iii. 16. Let the words of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing, and making melody, with grace in your hearts, to the Lord.* I think there is no room to doubt, but by the

psalms, &c. in these places, is meant the *book of Psalms*, which the Holy Ghost has left for this purpose to the church.

II. Though the scriptures recommend to us *singing* of psalms, yet in some cases they *allow* us to *say* them. I shall not insist on those places of scripture that seem to *require* us to do so, such as *Psal. cxviii. 2. Let Israel now say, that his mercy endureth for ever: Let the house of Aaron now say, and let them that fear the Lord now say*, &c. because these expressions being poetical, may be so interpreted, as to mean *singing*; though there is no necessity of restraining the general command of *saying* or *speaking* the praises of God to *singing* only. We find in scripture several sacred hymns; particularly of *Hannah*, the blessed virgin, *Zacharias*, and *Simeon*, and the saints in heaven, *Revel. vii. 12*, and *xi. 17*. which are said to have been *said* by them respectively; and the circumstances in the story do not make it probable that they were sung. From all which we may reasonably infer, that where people can sing, they are obliged to do it, in obedience to God's command: But where, through any defect of nature or art, they cannot *sing* decently, they may be dispensed with *saying*. Only people ought not by this indulgence to be encouraged to neglect singing altogether; or to think that God doth not require it of them, when by a little pains or industry they may at-

tain to the art of decently performing it in his service.

III. It is certain, the word of God recommendeth to us psalms and hymns in *prose*, for our praising God. If we look into the songs of the blessed virgin, of *Zacharias*, or *Simeon*, we shall find them all in *prose*; and such are the songs of the *blessed*, which they are represented singing, in the *Revelations*, particularly chap. v. 9, and xv. 3. As to the Hebrew psalms, it is evident, that they are poetical; but the poetry of them consists rather in the style and manner of expression, than in any certain measures or verses; which those that have searched most narrowly into them, have yet been able to discover, so as to satisfy an indifferent reader. But whatever poetry there may be in them, we cannot find, by any of the ancient translations which were made use of by the church, in our Saviour's, or his apostles' time, or in the ages immediately following, that they or the first Christians did sing any thing in *verse*; but we are sure that they sung hymns in *prose*: So that we have no certain scriptural warrant for the use of verse or metre in the praises of God.

Perhaps some may fancy that verse or measure was not in use in those countries, and that therefore they sung their songs in prose; but this is a mistake; poetry and verses were then in those places where the psalms were translated, in great request, and at the highest per-

fection, when the New Testament was penned, and yet we have no example therein of their use in the praises of God.

And it is very manifest that this proceeded from choice, not necessity: For if the Holy Ghost had thought verse necessary for divine psalms, we may presume he would have inspired some of the holy men in scripture, when extraordinary gifts were so common, either to translate the psalms of the Old Testament into verse, or else to compose some of the other hymns that are recorded in the New, after that way: But neither of these having been done, it is at least a presumption that we may praise God as acceptably in prose as in verse.

And there is one thing further to be considered, that the prophets of the heathen, who pretended to be inspired, generally wrote their prophecies and their hymns to their gods, in verse: We know not but this may be one reason why the Holy Ghost thought fit that such as were inspired by him should decline that way of recording their prophecies or praises.

IV. As the scriptures prescribe us the use of psalms in the praises of God, so they encourage us to offer those praises by way of *responses*, or *answering*: For this, we have the best examples that can be desired, even the blessed angels and glorified saints: So *Isa. vi. 3. And one cried unto another, Holy, holy, holy is the Lord of hosts.* And the church triumphant through the whole *Revelation*, is (I think)

constantly represented praising God after this manner. So chap. vii. 9, where *the multitude*, that represent the people, *cried out with a loud voice*, (verse 10) *Salvation to our God, which sitteth upon the throne, and to the Lamb*. And then, *The angels and elders*, who represent the clergy, perform their part, (verse 12) saying, *Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God*.

They are represented the same way answering one another, chap. xix. 1. *I heard a great voice of much people in heaven, saying Allelujah*; this they repeat, (verse 3) then the *twenty-four elders*, (representing, as before, the clergy,) answer (verse 4) *Amen. Allelujah*. Then (verse 5) *a voice came out of the throne, saying, Praise our God*. Upon which (verse 6) the people resume their part, and answer, *Allelujah; for the Lord Omnipotent reigns*. I make no question but this is taken by allusion from the manner of the church's praising God on earth; and there is nothing in it but what is agreeable to St. Paul's command of *teaching and admonishing one another in psalms, and hymns, and spiritual songs*; which supposes every one to have share in them, either by turns, or by bearing a part.

It is observable, that the psalms contain many excellent instructions and exhortations, as well as praises and prayers, and therefore St. Paul recommends them to Christians for their

mutual instruction and admonition. It was common therefore for one to sing, and the rest to hearken to their instruction and edification, as appears 1 Cor. xiv. 31. *For ye may all prophecy one by one, that all may learn and be comforted: Prophecying* here, (as we may find from the 26th verse of this chapter,) includes *psalms* as well as *doctrines, tongues, revelations, and interpretations*; and the praising God *one by one*, or by turns, amounts to praising him by way of responses or answering; and though these prophets were inspired, yet it is plain they acted in this according to the settled order of the church, verse 32. *As in all the churches of the saints*; and these inspired prophets thus praising God *one by one*, is an unquestionable precedent that God approves this way in his praises.

This way of praising God by answering one another, is the most ancient we find in scripture. For thus *Miriam* praised God, *Exod.* xv. 21. And *Miriam* answered them, *Sing ye to the Lord, for he hath triumphed gloriously, &c.* And the last song recorded in scripture is of the same sort, *Rev.* xix. as is before mentioned.

I reckon the songs with which the women of *Israel* received *Saul*, 1 *Sam.* xviii. 7. to be religious, and there it is expressly said, that *they answered one another*: And chap. xxi. 11. *Did they not sing one to another?* &c. But whether these songs were religious or no, it is certain

that the frame and composition of some psalms are such, as plainly discover that they were designed to be sung in parts, and as much is owned by the best commentators: Such are the 24th and 118th psalms.

It is to be observed that the law of *Moses* neither prescribes psalms in the praises of God, nor singers, nor the way of singing: These all therefore are parts of natural religion, and indeed more ancient than the law, as appears by *Exod.* xv. What therefore we find in the Old Testament concerning these, is either from the immediate prescriptions and revelations of God by his prophets, or from the dictates of nature, and not any part of the ceremonial law. And it is obvious that natural necessity will teach any considering man this way of alternate singing or answering in parts; for if the songs be long, as some of the psalms are, no one man's voice can hold out to the end.

V. The holy scriptures recommend to us the use of instruments in the praises of God; the psalmist frequently uses and recommends them, and the whole book of psalms is concluded with this advice, *Psalms* cl. 3. *Praise him with timbrel, praise him with stringed instruments and organs, &c.* Thus religious persons were taught to praise God before the law, *Ex.* xv. 20. *And Miriam the prophetess the sister of Aaron, took a timbrel in her hand, and all the women went after with the timbrel, &c.* And thus the blessed in heaven are represented

praising God, *Rev.* v. 8. and xiv. 2. The writers of the New Testament recommend to us the *psalms*, which were the hymns of the Jewish church, and command us to sing them, and it is observable that the word we render *sing*, *Jam.* v. 13. originally implies *singing with an instrument*. Now if they had not approved the Jewish way of singing them, which was with instruments, they would not have used a word that imported it; nay, it is not to be doubted but they would have cautioned us against it; but the use of instruments (as I have shewed before in the case of *Miriam*) being no part of the ceremonial law, but antecedent to it, ought not to cease without some command or precept condemning it.

VI. Lastly, the scripture requires that we understand the praises we sing to God; and this warrants our translating them into the vulgar tongue: it is a duty therefore incumbent on the governors of the church, to procure the *psalms* to be translated for the use of the people under their charge, and they may expect the assistance of God's Spirit when they attempt it, in obedience to his command. But if through human frailty, any mistake, not contrary to faith, should creep in, this ought to be no exception against the use of the translation, since there are such mistakes both in the *Syriac*, *Greek* and *Latin* translations, some of which are of great antiquity, and were used by our Saviour himself, and his apostles.

These are the directions the scriptures give us for the performance of this first part of the worship of God, which consists in praises, and the manner we find them offered to him by his saints.

SECT. II.

The manner of praising God publicly, which is prescribed and practised by our Church.

NOW as to the manner of offering *praises* in our church, it is to be considered,

1. That we are directed to praise, glorify, and confess to God every day, in a certain number of *psalms* of his own appointment, out of the Old Testament; and then in such hymns as are recorded in the New: And to these there are added such other hymns, confessions of faith, and thanksgivings, as will appear by and by to be agreeable to the general directions of scripture.

But inasmuch as the mystery of the Holy Trinity is more explicitly revealed to us under the gospel, than it was to those under the law, therefore our church has thought fit to require us with every *psalm* and *hymn* to intermix, *Glory be to the Father, to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be:* To signify that we believe,

that the same *God* was worshipped by them as by us, the same *God* that is *glorified* in the *psalms*, having been from the beginning *Father*, *Son*, and *Holy Ghost*, as well as now: So that our ascribing this glory expressly to the three Persons in whose name we are baptized, ought not to be taxed as any real addition to the *psalms*, it being only used as a necessary expedient to turn the *Jewish psalms* into *Christian hymns*, and to fit them for the use of the church now, as they were before for the use of the synagogue; which practice I presume can give cause of exception to none but *Socinians*.

2. Our church orders these psalms to be either *sung* or *said*, as the people are able to offer them; not being willing to lay a greater restraint on them than the scripture has done: In which (as I have already showed) we have examples for both these ways of praising God.

3. They are proposed to us in prose, without any other alteration from the original than what was necessary to make them intelligible in our language.

4. The people are allowed to bear their part in them, and either to sing or say them by way of answering: This is according to the scripture examples, but it is not imposed, except in very few cases.

5. Our church permitteth the use of some grave musical instruments to regulate the voices of those that sing, and to stir up their affections, which are the natural effects of mu-

sic, and seem more requisite in northern countries, where generally people's voices are more harsh and untuneable than in other places ; but this is not imposed in any congregation, nor doth any rule of our church require it, and therefore it is at the people's choice, whether they will use the help of these instruments or no.

6. This then is the care our church has taken, for the public performance of the praises of God ; and if we bring grace in our hearts, and an inward sense of the majesty of God, and of his mercies towards us, when we come to join in them, which is our part and duty to do, who can say that God's praises thus celebrated, are not according to his commands, and acceptable to him ? I think it sufficiently plain, that they are agreeable to the holy scriptures, which ought to be our rule for this, and all other parts of God's worship.

I think no more necessary therefore on this head, but with all earnestness, to beseech you who are of our communion, to consider how great and important a part these praises are of the worship of God, and to apply ourselves with all diligence and holy zeal to the performance of it ; for we never come nearer the employment of the blessed, than when our hearts and mouths are filled with the praises of our God.

SECT. III.

The Dissenter's manner of praising God in public.

AND now as to you my friends and brethren, who dissent from this worship of ours, give me leave with all calmness to examine how you perform this great work of praising God; and I desire you to compare your own practice in your public assemblies, with what you find in your Bibles concerning this duty.

I. Your directory determines it to be *the duty of Christians to praise God publicly, by singing of psalms together in the congregation, and that in singing psalms the voice is to be tuneable and gravely ordered; and lastly, that it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof; and your common practice is to sing two or three verses of a psalm in metre, the minister, or clerk, first reading each line, and the people singing it after.*

II. Before I proceed to make any observations on these rules and practice, to prevent mistakes, I desire you to observe,

1. That I do not condemn the singing of psalms in metre as unlawful.

2. That I take it for granted, that the apostles and primitive Christians did praise God in

prose, and that metre and rhyme are, for aught appears, purely of human invention.

3. We must consider, that if we take the psalms (as *we* use them) in prose, there is not a more exalted piece of poetry in the world, nor any thing better fitted to raise in serious and well disposed people, the most devout affections. Whereas, if we take them as they are commonly used in rhyme, the force, the vigor, the loftiness which are so extraordinary in the prose translation, are almost entirely lost in the verse; and though several have attempted to translate them into English verse, yet I cannot find that any one has done justice to the majesty of the expressions, and hardly to the sense of them.

III. Having premised these things, I intreat you to consider impartially with me, how far this your practice agrees with the scripture rule.

1. Then the scriptures command us to praise God in psalms, and undoubtedly the first Christians used whole psalms at a time. Sometimes they joined together in singing them, as our Saviour and his disciples did, *Mat.* xxvi. 30. Sometimes one only sung, and the rest attended for their edification, as appears from *1 Cor.* xiv. 26. But the aforesaid method of singing the metre psalms takes up so much time, that it is impossible to praise God in whole psalms after that manner. But if we use the psalms in prose, according to the order of our church,

the experience of good men doth testify, that we may easily pass through them in a month, with seriousness and attention, whether we sing or read them. And to well disposed minds, no part of God's service is more agreeable or edifying: whereas some years would not serve to that purpose, if we should use the new invented way of singing a few verses. And I question whether all of them were ever yet sung through in one meeting place, perhaps not in all the meetings of the kingdom, and yet it must be confessed that every one of them was left to the church by the Holy Ghost for that use, and is profitable, when thus used, for doctrine, reproof, correction, instruction, and comfort. Which plainly proves, that the singing the psalms in metre, is not the scripture way of using them.

2. Let me remind you, that in the time of the late usurpation, Dr. *Manton*, a man of considerable reputation among the dissenters, observes, in his comment on the epistle of St. *James*, chap. v. verse 12, that several scrupled singing psalms at all; others objected against singing them in verse; this he calleth a *vain cavil*, yet proposeth, *if the scruple continueth*, that *such may sing the reading psalms, as hath been used in cathedrals*, and vouches St. *Austin* and *Athanasius* for it; which is a plain confession from this considerable person, that this way of singing is less liable to exception than yours,

3. I know it is alledged, that we ought to have the psalms in verse for singing, as well as we ought to have them in prose for reading. But I have showed already, that Christ and his disciples sang their hymns in prose; and I desire you to consider whether it be necessary to vary from these precedents. We have a command to translate them, (which supposes into prose, because the original is so,) but none to turn them into metre, which necessarily requires paraphrasing, changing the order of the sentences, sometimes adding and leaving out words; and on that account seems to give human wit too great a liberty of treating the word of God as men please: At least, we must acknowledge that the psalms so ordered, partake of human frailty, and are hardly equal to the best mere human compositions. When therefore we use such psalms, we ought to use them as human compositions only, and not as God's word: And thus they are used by our people in our assemblies, not as any main substantial part of the worship of God, but rather as a voluntary entertainment of devotion, and a refreshment to the people between the parts of the service; much less are they allowed by us to jostle out the psalms and hymns appointed by God.

4. As to the manner of singing the psalms in metre, at present in use, both with you and us in some places, that is, the minister or clerk's reading a line, and the people singing

it after, is a great interruption to the music, and to the understanding of the psalm, by breaking the sense of it, and in that respect very inconvenient, and is likewise a late invention of our own, never used by any foreign church, either popish or reformed, for aught I can find, to this day; and has been taken up to supply the negligence and laziness of people, who will not now, as formerly, be at pains to get psalms by heart, or so much as procure books, or learn to read them.

5. Notwithstanding your directory requires the voice in singing psalms *to be tuneably and gravely ordered*, yet you have not only refused the use of instruments, (which are a natural means to help the voice, and make it tuneable, and are used by most of the reformed churches in *Europe*,) but have also determined it to be unlawful.

I would intreat you to consider, that though perhaps it may not be so proper to press the use of instruments in the service of *God*, in these parts, where so many, for want of being used to them, have entertained prejudices against them, and some are incapable of being affected by them, yet the making them unlawful, is against nature and scripture, and is on that account a dangerous superstition, and encroachment on Christian liberty.

6. The same superstition and encroachment it is, not only to forbear to praise *God* in singing or saying psalms and hymns by way of re-

sponses or answering, (of which I have given such noble precedents out of scripture,) but even to determine it to be unlawful.

Lastly, I would intreat you to consider, that forasmuch as appears, you have altogether laid aside the psalms in prose, and the other scripture hymns, that are of God's *immediate appointment*, and for the use of which we have the example of our *Saviour* and his *saints*, in-somuch that they are no where used by you in the praises of God; but in their stead you have substituted, as is before observed, a few verses of a psalm of *human composition*, without scripture example or precedent, and sing them in a way that has nothing of ancient practice, much less scripture for it, but is purely and immediately an *invention of men*.

IV. The case then between our church and you, in this point, I think impartially stands thus: Our church praises God every day with five or six psalms, besides other hymns, of *his own appointment*, and in *his own words and method*, and yet is deserted and condemned by you in this very point, as *teaching for doctrines the commandments of men*; whereas you, who only praise him in a piece of a psalm of a few verses, and in a *method of your own finding out*, persuade yourselves that you keep the ordinances of God pure and unmixed from *human invention*.

This is a thing seriously to be considered by you; for as it is easy to think what all unpre-

judiced men will judge of it now, so we may conclude what God will judge of it at the last day. If you in earnest lay these things to heart, and reflect on them, I persuade myself that they will at least prevail with you to be modest in your censures of us your brethren; and prevent your judging, much less condemning us, or our manner of praising God, as unacceptable to him.



CHAP. II.

Of PRAYER.

SECT. I.

What the Holy Scriptures prescribe concerning it.

I. **LET** us now proceed to the *second* main part of the *worship of God*, in the public meetings of Christians; which I observed was *Prayer, or Supplication.*

And if we consider what rules, directions, and examples the scriptures afford us, for the performance of this duty, we shall find,

That they direct us to offer up our prayers in a set and prepared form of words. That we may more clearly judge of this matter, it will

be fit to consider the several parts of *prayer* distinctly by themselves; such as *confession*, *supplication*, *intercession*, &c.

1. *Confession* of our own unworthiness, and of God's mercy, to aggravate it, is commonly looked on as the first part of *prayer*, and proper to introduce our *supplications*. Now, in searching the scriptures, we shall find express command to use a set form of words in both these sorts of *confession*. So, *Deut. xxvi. 3. Thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our forefathers to give us.* And then the offerer was to make his confession, verse 5. *And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, &c.* Here we have a *form* of *confession* of the person's *unworthiness*, and of God's *goodness* and *mercy*; together with a *profession* of *obedience*, and dependence on him, prescribed by God himself in set and prepared words.

The same appears from *Solomon's* prescribing a form of *confession* for the penitent *Israelites*, 1 *Kings viii. 47.* Which words we find accordingly applied in *Psalms cvi. 6*, and made part of a larger form of *confession*, to be used in their captivity, (as *Solomon* designed them;) which appears from the 47th verse of the same psalm, (taken from the form prescribed by *David. 1 Chron. xvi. 35.*) And *Daniel*, in his *form*

of *confession* in captivity, chap. ix. 5, uses the same *form* of words. From whence it appears, that they were not left arbitrarily to choice or discretion, though other words might be joined with them, when there was occasion to enlarge or vary the form.

Many of the *psalms* are forms of *confession*, and were used and daily repeated by the Jewish church. *Psalm* li. was the form of *confession* David prepared and used for his murder and adultery: And he not only used it himself, but directed it to the master of his choir, to be used in the public service, as appears from the title of it. *Psalm* lxxviii. is a general *confession* for the whole people, setting forth at large the mercies of God to them; and their ingratitude, disobedience, and rebellion: and this not as a pattern, but as a set and prepared form, to be used in their public service. All which shew us, that addresses to God in such forms, are of divine institution; and are a warrant to us, that he approves that our *confession* should be made to him in that manner.

2. The second part of prayer is *supplication* for good things: And in this case we have likewise the commandment of God for a form of words, *Deut.* xxvi. 13, 15. *Then thou shalt say before the Lord thy God, Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swearest unto our fathers, &c.* So *Hos.* xiv. 2. *Take with you words, and turn to*

the Lord your God, and say unto him, *Take away all iniquity, &c.* Moses in the wilderness used a set form of words to this purpose, and recommended it to be used by the church of God for ever; as it is manifest from *Psal. xc.* which has this title, *A Prayer of Moses, the man of God.* When such a person, by the inspiration of the *Holy Ghost*, used, and left to be used by us in our *supplications*, such a set and prepared form of words, we ought not to doubt but that manner of address is acceptable to God.

3. The third part of prayer, is *intercession* in the behalf of others. Now, blessing is an eminent sort of *intercession*; and for the use of a set form of words in this, we have likewise the command of God, *Numb. vi. 23.* *On this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee, and keep thee, &c.* Here we have not only a blessing, but an earnest *intercession* with God for his people, and the *form* and *words* prescribed by himself, which were not to be used by mean, ignorant people. (who are only now supposed, by some, to need the help of *forms*,) but by Aaron, and his sons, the chief priests. From which we may be assured, that God approves that manner of address in our *blessings* and *intercessions* for one another, not only from mean people, but from the *greatest*.

4. The fourth part of prayer consisteth in *petitions* for averting evil, commonly called *de-*

precation. And for this purpose, we have several forms prescribed by God, *Joel i. 14. Gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and say unto the Lord, Alas, for the day, the day of the Lord is at hand, &c.* We have God's commandment for another form, *Joel ii. 17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, &c.* From whence it clearly follows, that God approves the use of a form in this part of prayers, though commonly the most earnest and importunate, and such as seems least to admit of being bounded by a form; so that we have the approbation and commandment of God for the use of a set form of words, in all the parts of prayer.

II. And accordingly we find holy men of God, though full of wisdom, and of his Spirit, using the same set form of prayer always on the same occasion. Thus the scriptures inform us concerning *Moses, Numbers x. 35. When the ark set forward, Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee: And when it rested, he said, Return, O Lord, unto the many thousands of Israel.* From whence it appears, that God approves the use of one set, constant *form* of words in our prayers, as long as the occasion of repeating them is the same: For, I presume, none will suspect it

was for want of words, or of the *spirit of prayer*, that *Moses* confined himself to this *form*.

I shall add further, that the whole book of *psalms* is a collection of prayers of all sorts; and there are few of them but what are most excellent *forms* of prayer, expressed in such pathetic, significant and moving words, that we have great reason to thank God for furnishing us with them, and which we can never hope to equal by any of our own invention—such are the 4th, 5th, 6th, 7th, 9th, 10th, 12th, &c. On this account they were used by the Jews, as the constant service and liturgy performed in their temple, as we may gather from what I formerly quoted, 2 *Chron.* xxix. 30.

III. But perhaps some may think these commands and examples of set *forms* of prayer, not to be a sufficient warrant to Christians; because they are taken out of the *Old Testament*, before the Spirit was poured out in so plentiful a measure, as under the gospel. I shall therefore proceed to examine the commands and examples of the *New Testament*. And here,

1. I think it is certain, that our *Saviour* and his *apostles* prayed by a *form*; for they joined in the worship of the temple and synagogues, which consisted in *psalms*, as I have already shewn, and in some certain forms of *prayers* added to them, and constantly used in their daily service, as we learn from those that give

an account of the Jewish worship at that time.* Now our *Saviour* and his *apostles* being frequently present at their service, both in the temples and synagogues, 'tis manifest they approved the manner of addressing themselves to God in a set *form of words*.

2. But our *Saviour* has put this matter out of all dispute with impartial men, by prescribing a *form* to his disciples, when they desired him to teach them to pray as *John* taught his disciples. For we find his way of teaching them, was not by directing them to wait for the impulses of the Spirit, and immediate inspiration from God, of what they were to offer up to him: We do not find him saying, *When ye pray, speak what shall then come into your minds, or what shall be given you in that hour, without taking thought about what they should say*; as he did in another case, that is, when they should be brought before governors and kings for his sake, *Mat. x. 19*. But in addressing themselves to God, he prescribed them a *form of words*, and commanded them to use it, *Luke xi. 2*. And he said unto them, *When ye pray, say, Our Father which art in heaven, &c.* Here is an express command of Christ to his disciples, to use these words when they pray, *Our Father, &c.*—a command for the use of a

* Much to this purpose might be urged out of the *Rabbins*; but the author thinks it fit to confine himself to scripture.

form, so plain, that it is impossible to express it in clearer terms.

'Tis not to be doubted but religious persons among the Jews offered up constantly prayers to God. We see it in *David*, *Psalms* lv. 17. and in *Daniel*. chap. vi. 10. And no doubt the disciples of our Saviour were not wanting in this duty, nor in skill to perform it, since we find that other devout persons of their time had their hours of prayer, as we see in *Acts* iii. 1. Therefore, what they desired of our Saviour, was not to teach them absolutely, or in general, to pray, but to teach them to pray, as *John* also taught his disciples; that is, to give them a form of prayer proper to his institution, as they saw the disciples of *Moses* and *John* had proper to theirs. Upon which our Saviour gave them the *Lord's prayer*, as a summary of the main points of his doctrine, and as a constant badge of their being his disciples. As if he should have said, *Whenever you offer up to God your usual prayers, which religious custom has taught you, as Jews, and disciples of Moses, or of John, whether in secret or public; add this always to your other prayers, for a continual remembrance to you, of those duties, privileges, and qualifications which belong to you, as my disciples; and as a means of obtaining grace from your heavenly Father, to enable you to persevere in them.* The *Lord's prayer* is therefore a badge of our profession, imposed by

Christ himself, and to be used by us, as we would be accounted his disciples.

Neither will saying the substance of it in other *words* of our own *invention*, answer the intent of this command: Since,

1. We are sure the substance of the prayer is put by Christ in the most apposite and comprehensive *words* that are possible; and therefore wholly to lay them aside for others, is plainly to decline the choice of words that Christ has made for us, and substitute less apposite of our own, to express those petitions in.

2. The more particularly any thing is commanded in the worship of God, we ought to be the more careful to observe it; and may be the more confident, that God is pleased with our performance of it. Since therefore we are particularly commanded, when we pray, to say, *Our Father*, &c. whatever other prayers we offer to God, this ought not to be omitted.

3. In general, we are commanded to offer up our desires to God; and in particular, to offer this prayer. These commands agree very well together, and therefore the one ought not to jostle out the other. To lay aside the prayer particularly commanded by Christ, for others of our own composing in pursuance of the general command, is too apparently to prefer our own *invention* to God's *command*.

4. When we take the liberty to word our own prayers, we may forget some things; we may mix our own frailties and weakness in our

petitions; and this too often appears both in the matter and wording of them. The way therefore to supply these defects, and to obtain pardon for our infirmities, is, to use our Lord's perfect prayer, not only as a *pattern* for prayer, (*as some would have it,*) but likewise as a *form* necessary to be used, to correct what may be amiss or defective in our own prayers.

5. They who lay aside the words of the *Lord's prayer*, are in danger to lay aside some of the substance of it also; particularly the substance of that petition, *Forgive us our trespasses, as we forgive them that trespass against us*: For many who lay aside the *Lord's prayer*, do neither in terms nor substance offer this petition to God; nay, are so far from making this the *condition* of their pardon, as Christ has taught us, that they publicly dispute against the *form* for this very reason; though Christ, who foresaw the *objection* which our *corruptions* would be apt to make, has answered it, and bound it upon us indispensibly as our duty, to ask forgiveness on these and no other terms; *Mat. vi. 15*. And indeed, if such a sentence had been prescribed by our *Lord*, to be only repeated by Christians once, or oftener, every day, it would have seemed but what was necessary to mind them of that peculiar and indispensable duty of their *profession*. We see the wisdom of the ancients thought fit to reduce their *doctrine* or *instructions* into *proverbs*, or *short sentences*, to be got by heart, and kept

continually in memory, as of great influence for guiding men's lives and actions; and such sentences must be of much greater influence, when repeated in the presence of *God*, as these in our *Lord's prayer* are required to be.

Lastly, This prayer being given us as a badge of our *profession*, a summary of our duty as *Christians*, and a *form of sound words*, it is no more lawful to alter it, than to lay it aside; and it would be the same presumption and hazard to substitute other words instead of Christ's, in this prayer which we are obliged always to use when we pray, as to change the words of our creed; or as it would be in a battle to change the *word* given by a general, or any part of it, and to retain only the signification of it. From all which 'tis manifest that God has required *forms of prayer* to be used by us, both in the Old and New Testament.

As to the difference we find in the *Lord's prayer* as delivered by St. *Matthew* and St. *Luke*, 'tis to be observed that our *Saviour* spake in the *Syriac*, or vulgar *Hebrew*, and the evangelists writ their *gospels* in *Greek*: Now in the *Syriac*, one and the same word expresses both those different words which the evangelists use in the same petition, as *debts* and *trespasses*, &c. So that it is no *real* but a *seeming* difference between them; all the different words being the same in the original language in which our *Saviour* spake.

IV. As we have the *command* of *God*, and

the *example* of his *saints*, for offering up our prayers to him, in a set and prepared *form of words*, so we have the like example for *joining voices*, upon *occasion*, in offering these words. Generally it is sufficient that the *people* join in their hearts with the words of public prayers, yet the scriptures warrant also, *on some occasions*, their joining their voices.

1. Thus we find the people of *Israel* addressing themselves to God, *Judges xxi. 2.* *And the people came to the house of God, and abode there till even, before God; and lift up their voices and wept sore, and said, O Lord God of Israel, why is this come to pass in Israel, &c.*

2. In hymns and psalms (which are also prayers in great part, as I noted before) the people are generally allowed by all (as being fully warranted by scripture) to join their voices. So *Moses* and the children of *Israel* sung unto the Lord, *Exod. xv. 1.*

3. In the New Testament we have an eminent example of this practice, *Acts iv. 24.* where the apostles and their disciples *lift up their voice to God with one accord, and said, Lord thou art God, &c.* If this prayer was immediately inspired, as it seems it was, then the whole assembly was inspired together, not only to think the same *thing*, but likewise to utter the same *words*; and the Spirit of God by it has attested the fitness and decency of a whole congregation's pronouncing the same

prayer together. If it had not been convenient that this should be sometimes practised in our Christian assemblies, God would not have given us this example. If the people were always to join in their hearts only with our public prayers, it would have been so here, for the Spirit of *God* would not have led them to do an indecent thing, or a thing unfit for *God's* worship.

4. *St. Paul* and *Silas* joined also their voices in their prayers, as we may see from *Acts* xvi. 25. *And at midnight Paul and Silas prayed, and sung praises unto God, and the prisoners heard them:* I know it may be alledged, that they sung their prayers which they offered up to *God* on this occasion, and on that account joined their voices. I confess the original favors this inference; but if it be allowed that the apostles sung their prayers together, it must be allowed that they might likewise say them together: For we find the blessed in heaven offering not only their praises together, but their prayers also; so *Rev.* vi. 10. *They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood, &c.* From all which it is manifest, that we are warranted by the examples of *God's* people, both in the Old and New Testament, to join our voices, as well as our hearts, in some of our public supplications to *God*; and that this practice is no new invention of men.

V. If we consult the scripture, we shall find

that it is the priest's part to make public intercession for the people, but yet so that the people ought to bear a part by themselves, and answer in the service, which we commonly call *responses*.

1. They are commanded to do it, *Psal. cvi.* 48. where after the prayers and praises of which the psalm consists are ended, it is added, *Let all the people say, Amen, Praise the Lord;* and accordingly we find, *1 Chron. xvi.* 36. that *the people said Amen, and praised the Lord.* And this is more signally observable in that solemn service at the dedication of *Solomon's* temple, where we find first the priests and Levites praising God, *2 Chron. v.* 13. And saying, *For he is good, for his mercy endureth for ever,* the usual form of praising so often repeated in the psalms, particularly in the 136th, which was probably used at that time. Then *Solomon*, who built the temple, performed another part of the service, chap. vi. 3. He blessed, first, the people; secondly, he blessed and thanked God for his mercy. And lastly, offered that divine prayer of dedication, which we find in that chapter: then follow the burnt offerings and sacrifices, which were peculiarly the priest's share of the service, chap. vii. And God gives his approbation of their praises, prayers and offerings, by sending down fire from heaven to consume their sacrifices: And then last of all follows the people's part, which they perform, chap. vii. 2. *They bowed them-*

selves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, he is good, for his mercy endureth for ever. This service was ordered by the Spirit of God, and plainly shews us, that he approved of the people's having a share or part peculiar to themselves in his worship.

2. If it be said that this was the way of worshipping God under the law, which is now abolished and unlawful, as well as the other Levitical ceremonies: The *apostles* have answered this, by continuing this practice in the Christian church, and by admitting the people to bear a part in the public service, and to answer to the prayers, have assured us that this is no legal abolished ceremony. This is manifest from 1 Cor. xiv. 16. *Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?* which shews that even the unlearned had a part assigned them in the Christian assemblies. It may be added to this, what I observed before, (chap i. sect. 1. N. 4.) of the *responses* in praising God, and of the worship described in the *Revelations*, where the angels and elders representing the clergy, and the multitude representing the people, bear each of them their distinct parts; in allusion to what was done in the Christian assemblies. And this is a clear proof, that the people bore a part, and answered to the blessings and pray-

ers of him that officiated, ever since the Christian worship was established.

SECT. II.

The Rules and Practice of our Church, concerning Prayer.

HAVING thus seen the directions and examples which the scriptures afford us for the public performance of our prayers to God, let us now consider the worship of our church, and compare it with them: both as to the words and matter of our prayers; and to the comfort of us, who are of this communion, it will clearly appear,

1. That there is not one thing we ask of God in them, which he has not particularly directed us to ask, or any thing for which we ought to pray, that is omitted. This advantage we have towards the proof of this point, that our prayers are fixed and stated, and may be examined by all that have a mind to be satisfied in them. An advantage we gain by putting them into a set and prepared *form of words*, according to the commands of God, and the examples of holy men; whereas 'tis impossible for such as use only *extempore* prayer, thus to justify their service, because their

prayers are altogether uncertain, and depend on the present thoughts of the speaker.

2. Our church requires the people to join their voices with the minister in some of the prayers, in which they are more particularly concerned, and which seem of the most general and greatest moment. Such are the general confessions of sin, and the Lord's prayer.

3. Our church has assigned for the people some short answers or responses to our prayers, whereby they may be stirred up to attention, and signify their concurrence with the minister. Thus to every prayer and blessing they are obliged to answer *Amen*, as we find the people did in the church of *Corinth*; and to join unanimously in some other short ejaculations to implore God's mercy, or beseech him to hear us. In all which I have already shewed we have the warrant of scripture; and it is plain to any one that will be at the pains to consider our service, that we have taken the rules thereof from scripture, and have not invented a service out of our own heads; and then (as is too often the custom of *innovators*) endeavored to make the scripture comply with it. The first *reformers* of our church would never have retained and prepared *forms* of prayers, had they not found such in scripture: they would never have required the people to join their voices in some prayers, and answer to others, if the examples of scripture had not led them to it. They professed, and their de-

sign was to make the word of *God* their rule; and we see how exactly they conformed to it in these particulars. I wish I could say as much for all other ways of worship among Protestants.

SECT. III.

The Practice of those who differ from us.

I. **AND** here I must intreat you of my diocese, who dissent from our worship, seriously to consider with me, what it is which you have substituted in the place of these things which you have entirely laid aside, though so expressly directed and warranted by scripture; and examine whether your way have a solid foundation in *God's word*. I shall endeavor to represent it with all fairness and impartiality, and leave you to judge as *God* shall direct you, and as you will answer it at the last day.

And here I find that some of your writers are of opinion, that *the spirit of prayer is given to all the children of God in some measure, for enabling their hearts to conceive, and their tongues to express convenient desires to God*; and that therefore *forms of prayer* are of no necessary use, either in *public* or *private*; on the contrary, that they stifle the spirit, and hinder men from stirring up or using the gift that *God* has given them.

2. Others of you go further, and affirm that all *forms of prayer* are unlawful to Christians, and that therefore it is a sin to join in a worship where they are used, or to be present at it.

3. That the minister is the mouth of the congregation, and that he only is to speak publicly to *God* in the behalf of the people, and that they are not to join their voices, but their hearts only with him.

Upon these principles you forsake our worship, and many of you think it is a sin to be so much as present at our religious assemblies: it is of great importance therefore that you should understand what the scriptures determine in this matter; for if our worship (which you thus forsake) be *plainly* enjoined by scripture, (as I think I have made it sufficiently appear;) and these principles of *your worship*, and *your practice* pursuant to them, have no *foundation* in scripture; I cannot see how *you* can answer *your* forsaking our assemblies, to *God* and *your* own consciences. Let us then consider each of these principles apart.

II. And first, for that position of your *directory*, that *the spirit of prayer is given to all the children of God in some measure, for enabling their hearts to conceive, and their tongues to express convenient desires to God*; I intreat you to consider what *promise* or *foundation* it has in scripture. I profess to you seriously, that upon the strictest *enquiry* I could make, I

never could find any such promise *made to all the children of God*, in the Old or New Testaments, neither did I ever meet any dissenter that was able to shew any such promise to furnish us with words in prayer, without the use of set and premeditated forms. If then there be *none* such, as we may be well assured there is not, was it not too much presumption in the compilers of *your directory*, to obtrude this doctrine on the world, or persuade people to depend on it, and neglect the help of *forms*, which the scripture prescribes, and recommends to us? Nay, as there is no promise for such extraordinary assistance *to all the children of God to conceive prayer*, so neither is there any command in scripture, requiring us to *worship* or *pray* to God in a conceived, extemporary or unpremeditated *prayer*; or so much as an example in a settled ordinary congregation where it was practised. If then you can shew none of these in the *holy scriptures*, neither *promise* nor *command*, 'tis a plain case, that this *doctrine* is a mere *invention* of *men*, and the *worship* built on it a *vanity*, in the sense of our *Saviour*, *Mark* vii. 7. If my design were only to confute an *adversary*, what I have already said were sufficient; but this *spirit of prayer* is a point of such consequence, that I hope it will be both grateful and instructive to the readers of all sorts, to explain it to them, and set it in as clear a light as I can; which I shall do under the following heads.

III. 1. First therefore I doubt not but it will be granted, that whoever *prayeth* to God with *faith, sincerity, fervency, love, humility, conformity to God's will, understanding, and decency of expression*, prays *acceptably* to him, and is endowed with the *spirit of prayer*; and whoever prays without these, does want it.

2. I suppose no man of himself can attain these graces that are requisite to make our prayers acceptable, and that therefore we must have the assistance of God's Spirit to beget them in us.

3. I suppose that it is possible for a man to acquire by natural means, an ability to express himself decently in prayer; though he cannot so acquire faith, or any other inward grace; so that *decency of expression* is the lowest part of the gift of prayer, and not always a part of it.

4. I say that one praying by a *form* may have all these qualifications, and therefore his prayer may be acceptable to God, and proceed from his Spirit.

This may be proved to the dissenters, 1. From the *Assembly's Larger Catechism*, which acknowledges it: For when the question is put, *How is the Lord's prayer to be used?* the answer is, *The Lord's prayer is not only for direction, as a pattern according to which we are to make our prayers, but may be also used as a prayer, so that it be done with understanding, faith, reverence, and other graces, necessary to the right performance of the duty of*

prayer. 2. Many of the psalms are (as I observed before) *forms of prayer*, and the dissenters make no scruple to turn these *forms of prayers* into metre, and then sing them line by line after the minister. As for example: The first verse of the fifth psalm, runs thus, in the translation they use:

Give ear unto my words, O Lord,
My meditations weigh;
Hear my loud cry, my King, my God;
For I to thee will pray.

This is as much a *form of prayer* as any in the *Litany*, and by their using it as they do, they plainly practise *praying by a form*: And do further also allow, that *prayers*, as well as *praises*, may be offered to God with *singing*, and that they may *repeat* their *forms of prayer* after the minister. With what reason then can it be said against us, that a *form of prayer* sung in verse, and after the minister's reading it, is commendable; but the same said or sung in prose, is unlawful?

5. Extemporary conceived prayers, may want these spiritual qualifications of *prayer*, as I believe will not be denied by those that contend most for them, and they often are manifestly deficient; being sometimes performed without reverence or decency of expression, and by some even without understanding; and where these qualifications are found, others may be wanting. The scriptures observe, that

a man may make long prayers, and yet have a mind disposed to devour widows' houses. He may want *faith, humility, fervency and affiance* in God, and yet be able to pray without a form: And therefore such prayers are not always acceptable to God.

6. Therefore when God promises *the spirit of grace and of supplications* to his people, *Zach. xii. 10.* this promise doth not extend to enable all men who are God's children, to conceive with their hearts, and express with their mouths, convenient desires, without a *form*: for as I shewed before, every one to whom God gives a heart and disposition to pray, has the *spirit of prayer*, and he who from this principle offers up his desires to God in a *form*, prays acceptably; and he that offers them without that principle, though he do it in unpremeditated and extemporary words, is rejected, and therefore the Spirit of prayer is the grace, the heart, the disposition and ability to pray, and whether it be with, or without a *form*, such a man's prayers are acceptable to God; and it is greatly superstitious to think or teach otherwise. If God give us a heart to pray, and by his providence hath provided us a *form* to express our desires in, or enables us to make one, it is sufficient, and we ought to be thankful.

7. In confirmation of this account of the *spirit of prayer*, we may further observe,

1. That no *worship* is acceptable to God,

that is not offered to him *in spirit and truth*, *John* iv. 24. and therefore the scripture recommends to us *prayers* in and by the Spirit; but that praying with the Spirit, doth not signify extemporary, unpremeditated prayers, or exclude *forms*, will appear from *1 Cor.* xiv. 15. *I will pray with the Spirit, I will pray with the understanding; I will sing with the Spirit, I will sing with the understanding also.* Here we find *singing with the Spirit*, as well as *praying with it*; and whoever sings otherwise, doth not worship God as he ought; but though we are obliged to sing with the Spirit, yet we must and ought to sing in the *congregation*, with a set *form of words*, and therefore for the same reason, though we *pray with the Spirit*, we may *pray by a set and prepared form of words*: The most *spiritual songs* consist of a set *form of imposed words*, and so may the most *spiritual prayers*. *Praying therefore with the Spirit* in this place, is so far from meaning, or being an argument for the use of extemporary unpremeditated prayers, that it is rather an argument against them: For either we are obliged by it to sing to God in extemporary hymns, or we are not obliged to pray to him in extemporary prayers; since it is unreasonable to interpret *singing with the Spirit*, in one sense, and *praying with the Spirit* in a contrary.

2. And to confirm this further, we find the most spiritual persons addressing themselves to God in *form*; so did *Moses*, so did *David*,

as I observed before ; and so did our *Saviour* himself on the cross, when in his *agony* he repeated the first verse of *Psalm* xxii. in *Syriac*, and as some believe the *whole psalm* ; by which act, he recommendeth to us forms of prayer in his dying breath, as the most proper means of expressing our condition to *God*, and as most suitable to the divine majesty ; and therefore *praying—in the Spirit*, Ephes. vi. 18. *Praying in the Holy Ghost*, Jude 20. and *with the Spirit*, 1 Cor. xiv. 15. signify *praying with grace in our hearts*, by the assistance and motion of the *Holy Spirit* : And a man may as well pray with grace in his heart, when he *prays by a form*, as sing with grace in his heart, when he *sings by a form*.

3. We have a promise that *God's Spirit* will assist us with this grace in our hearts, but we have no promise that he will help us to words without the use of forms ; as will appear from *Rom. viii. 26. The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered* : Those inward motions in the heart, called here *groanings*, are that grace in the heart with which we ought to pray, and to which the *Spirit of God* doth, and indeed only can help us, and to *pray with this grace*, is to *pray in and with the Spirit* ; whether we use words or no ; and if we do use them, whether we reduce them into a form first, or pour them

forth as they present themselves to our minds; but we have no promise that the *Holy Ghost* will always furnish us with fit words on all occasions, and therefore ought not to presume that he will.

4. It is certain that he did furnish some with such words, for we find both *prayers* and *hymns* dictated immediately by him, of which we have examples in the hymns of the Blessed Virgin and *Zacharias*, and in the Song or Prayer of *Simeon*, and in *Acts* iv. 24. But then it is manifest that this was an extraordinary gift of *God*, and a part of *prophecy*, and we may not depend on the *Holy Ghost* for this gift, more than for any other extraordinary gift, till it be made appear that it was to continue always in the church, and to be communicated to *all* the children of *God* *praying*, and *singing* the *praises of God*, are duties incumbent on all Christians; but we are no more obliged to pray *extemporary prayers*, from any example of inspired men in scripture, than to sing *extemporary hymns* from the like examples; to which yet none, I think, pretend.

5. 'Tis very observable that even those who composed their *prayers* and *hymns* by immediate inspiration, did not generally offer them to *God* in the congregation till they had first reduced them into a *form*. Thus *David* first penned his *psalms*, and then delivered them to be sung, *1 Chron.* xvi. 7. and 'tis probable the *prophets*, *1 Cor.* xiv. 26. did the same, for they

are supposed, *every one to have a psalm, a doctrine, a tongue, a revelation, &c.* that is, to have them ready, and reduced into *form* for the use of the church when they came together. That this is the meaning of *having a psalm, &c.* in this place, will appear very probable, not only from the words, which naturally import this, and can hardly be otherwise interpreted, but likewise from the *apostles* making a difference between what these *prophets* had prepared, and what was revealed immediately at the time of their being together, verse 30. *If any thing be revealed to another that sitteth by, let the first hold his peace.* Which shews that these *psalms, &c.* were to give place to such as were immediately inspired: So far were these inspired men from countenancing an extemporary, unpremeditated way of serving God, except where there was an immediate *revelation* for it, and so utterly void of scripture proof is this great principle of the *dissenter's* worship, *that the spirit of prayer is given to every one of the faithful, to enable them to conceive with the heart, and express with their tongues their necessities to God, without a form of prayer.*

8. It lies therefore, my friends, on your teachers who are of this persuasion to produce plain scripture for your principles, or else to confess that you have laid aside *prayers by forms*, commanded by God, and practised by *holy men* in scriptures, to make room for this way of *praying* of men's own invention. But

further, that place, *Ecc. v. 1, 2.* seems to me to afford a strong argument against such *prayers*, *When thou goest to the house of God,—Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: Therefore let thy words be few.* It is hard to say what it is to be *rash with our mouths, or hasty to utter any thing before God*, if it be not *rashness* to trust the expressing all our desires to such uncertain and unpremeditated words, as our invention suggests unto us, when we come before him, which (as I have shewed) the scriptures give us no promise of being supplied to us by the Spirit on ordinary occasions. I appeal to you whether it would not be looked on as *rashness* for an ordinary person to speak to a prince, or solemn assembly, concerning a matter of great moment, in words unpremeditated and unformed, and we shall hardly find any so rash as to venture on it. King *Solomon* here seems to have recommended the same modesty to men in their addresses to *God*.

But inasmuch as *God* has not expressly forbidden all *extemporary prayers*, I would not be understood by this to condemn all such as unlawful. There may be some men, (though not very many,) able to express themselves significantly and decently, *extempore*; and there are some occasions that require it even in public; and on these occasions, when a man has not time allowed him to reduce his desires

into *form* before he offers them, he may depend on the assistance of God's Spirit, as we may in all other cases of necessity, or at least hope for pardon of course to our infirmities: But to depend on that Spirit, and neglect the means God has given us to provide ourselves, looks so like tempting him, that we ought carefully to avoid it: And I find prudent modest men are aware of this, and though they be very famous for extemporary prayers, yet they pray really as much by a *form* as if they had the *Common Prayer* before them. The secret is only this, they compose *forms of prayer* of several sorts, digest them well in their minds, and commit them to memory; so that they can, on occasion, transpose the parts of them, change, add, or leave out, as they see reason; and thus they are, in effect, provided with a *form*, though the people cannot perceive it, and admire them for their readiness and fluency. It is easy for any man of moderate parts to manage the matter thus, but the more ignorant and ordinary preachers that know not, or are not capable of the method of it, fall into very indecent and vain repetitions, and are often at a loss when they strive to practise this way of addressing to God.

Another account may be given of these seeming extemporary prayers not much different from the former, namely, that good men who make a conscience of secret prayer to God, and have grown up in a constant dis-

charge of this *duty*, do by degrees fall into a *form* even with themselves; for how much soever their prayers were *extempore* at first, yet having *continual occasion* of praying to God for the same things, they find in time that there is but one best way of expressing the same thing; which necessarily leads to a *form*. However, the various ways they made use of before they settled on one, serve them as so many *forms* when they come in public; And by changing of these, they seem to pray *extempore*.

10. Lastly, let me observe that the use of *extemporary conceived prayers*, even in cases of necessity, is founded on a general rule of scripture only, which commands us to ask of God what we lack: Of which rule our own prudence makes the application in such *extemporary occasions*, but when we set up this human application of this general rule in opposition to that particular manner of asking, commanded by God, and practised by *holy men*, which is by set and premeditated *forms* in the ordinary worship of God, and turn God's way out of his worship to make room for one of our own: This is to displace a particular command of God on pretence of guiding ourselves by a general one: In which we are not only more liable to mistakes, but we fail of paying due respect to God's directions. For general commands ought only to take place in such cases where God has not laid down a particular rule.

And thus I have examined the first principle of dissenters; that the spirit of prayer is given to all the children of God, whereby they are enabled to conceive with the heart, and express with the mouth convenient desires to God.

IV. I come now to speak to the second; that all forms of prayer are unlawful to Christians; and that it is a sin to join in a worship where they are used, or so much as to be present at it. If there be any of you for whom I intend these papers, of this opinion, as I fear some of you are, and all of you do in your practice comply with those that maintain it, and therefore cannot acquit yourselves from countenancing it; I desire you to observe, that if there were no harm in the opinion, or if it were a mere speculation, we should not be much concerned at their mistake. But by what I have shewed of the scripture authority of *forms*, it is plain, that they who maintain this principle, do not only teach for doctrines the commandments of men; but, in effect, set themselves up above Christ, and countermand what he has required. They not only add to the gospel a new command, by teaching that to be unlawful, which Christ has no where condemned; but they teach that to be unlawful, which he has positively commanded. Whoever therefore do teach *forms of prayers* to be unlawful, or countenance those that do teach this doctrine of men, cannot acquit themselves from the imputation of resisting the *Holy Ghost*, by

whose inspiration the word of God is penned.

I can foresee only one thing that can be alledged in favor of those who maintain this opinion: And 'tis, that to pray *with*, or *without a form*, (excepting the *Lord's prayer*,) is in itself indifferent; and that therefore the asserting the use of *forms*, is not a matter of such weight, as to justify our contending with our brethren about it; and that it seems uncharitable in us to insist on a thing which they are fully persuaded is unlawful, and we ourselves count indifferent.

1. But in answer to this, it is to be observed, *first*, that an opinion which necessarily divides him who believes it from the communion of all the established churches in the world, cannot be of so little moment as the objections would make it. "And such is this opinion of the unlawfulness of *forms of prayer*; since there neither is, nor has been any established church these 1500 years, but has maintained their lawfulness, and used them in the service of God;* and therefore whoever believes them to be unlawful, in whatever age he had lived, he must have separated from all the established churches of the world at that time: and surely an opinion that necessarily produces such a division, must be of mighty consequence, whether true or false, and ought to be

* See *Durel* and *Knox's Book of Disc.*

carefully examined; and if false, to be zealously opposed. But,

2. I suppose it will be granted, that eating swine's flesh, or drinking wine, are as indifferent as using a *form of prayer*, and of less concern to the souls of men; and that therefore to teach these to be unlawful, would be as innocent a mistake, as to teach the unlawfulness of *forms*. For if we compare these two doctrines together, and the mischiefs that each of them have, or may hereafter produce; it is hardly conceivable, that the forbidding the use of some particular meats, should have so many ill effects as the forbidding *form of prayer* has had already. Yet it is observable how St. Paul judges of that doctrine, 1 Tim. iv. 1. *In the latter times (saith he) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.—Forbidding to marry, and to abstain from meats, which God hath created to be received with thanksgiving.* You see here St. Paul counts it a departure from the faith, and a doctrine of devils, to forbid, as unlawful in itself, any sort of meat which God has created for the use of man: And if it be so criminal, to teach any sort of meat to be unclean, when God has not forbidden it; then sure, to teach a *form of prayer* to be unlawful, when God has commanded it, must be a very ill doctrine. And this consideration alone ought to make those who maintain it, or any such doctrine whereby they are obliged to condemn

their brethren as practising unlawful things, to examine it carefully and impartially by the word of God, least they be imposed on by seducing spirits.

The great design of the devil, is, to bring us into an entire subjection to his will. But when he despairs of this, his next attempt is, to share with God in our obedience, and impose new commands of his *own* upon us, as if they were *God's*, and so to procure himself to be *obeyed*. This he doth most successfully, by giving them an appearance of religion, *and of more than ordinary strictness*. Thus¹ in St. Paul's time, under color of *mortification*, he forbad *meats* and *marriage*, as *unlawful*, which God had *allowed*; *speaking lies in hypocrisy, and under shew of religion*. And thus, 'tis to be feared, he has prevailed on some, under color of *greater spirituality*, to abstain from *forms of prayer*, as *unlawful*, which God has enjoined.

And here it is very remarkable, that wherever the devil gains this point with men, and bring them to believe a thing to be forbidden by God, which he has not forbidden, he soon brings a superadded *command* of his *own*, in *competition* with some of *God's*, and prevail with them to prefer *his* commands to *God's*; and so plungeth them into direct *disobedience*, which was his design at first. Thus when he had prevailed with men to abstain from *marriage*, they soon fell not only to *commit forni-*

ration, but even, in some cases, to *allow* it, rather than *marriage*, (as the *Papists* do.) And by persuading men to abstain from *forms of prayer*, as unlawful, he has deprived them, in many places, of all opportunity of public *worship*; and made them chuse rather not to serve God at all in public, than with a *form*; which is the case of many thousands now in this kingdom, who worship God publicly nowhere. But,

3. This doctrine, of the unlawfulness of *praying by forms*, is no such indifferent thing, that we may safely indulge men in their own sense about it; since it is very apt to puff them up, and make them take false measures in judging of their own condition and of the influence of *God's spirit* upon them.

We know that all *good men* have the spirit of *God*, and are guided and influenced by it in the whole tenor of their lives; we make no doubt but they are assisted by Him in their prayers, but no less in forgiving an injury, or resisting a temptation; and his influence on a good man's mind is rather greater and more sensible in these and other acts of *religion* than in *prayer*. *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits of the spirit*, Gal. v. 22: And it is principally by these we ought to conclude that we have that spirit. But the *opinion* of the unlawfulness of *forms of prayer*, on a persuasion that *the spirit of God enables*

every child of God to conceive with the heart, and express with the mouth suitable desires, entitles every one to God's spirit in some measure, that is able to express himself in apt and fluent words, though without the other graces of the spirit, and exposes every one to despair, that is not able to do this, as looking on himself to be destitute of the spirit, though otherwise meek, humble, and charitable, and endowed with such graces as are much more certain signs of his presence. Nay, so far are many deluded by this *opinion*, that they judge themselves or others children of God, and in his favour, according as they are more or less endowed with this gift, without respect to other qualifications. And I dare appeal to *yourselves*, whether some very *immoral persons* guilty of *gross and scandalous crimes*, have not been eminent for this *gift of prayer*? And whether such persons are not apt to flatter themselves that they are the children of God, and endowed with his spirit, notwithstanding all their wickedness? And it is impossible either to convince these persons of their mistake, or to comfort *poor ignorant people*, dejected only for want of this gift, whilst they are possessed with this *opinion* of the unlawfulness of *forms*.

Which in the 4th place ought not to be countenanced or indulged as an indifferent thing because it has been a great hindrance to secret *devotion*: every Christian ought at least twice a day to address himself to God in

secret prayer; but a great part of the world cannot do it without a *form*; children and ignorant persons are at a loss for words, and even other people are often not able to find them readily, especially when wearied, dull, or indisposed, as is sometimes the condition of the best Christians; this makes secret prayer, at least a constant regular course of it, uneasy to most that are absolutely against all use of forms, and it occasions too many to neglect it, which otherwise would not: And as for children and ignorant people amongst those of this persuasion, I am well assured many of them never bow their knees in secret to God; and several of those that are grown up, are forced to speak aloud, or cannot pray at all, which is against the nature of secret prayer; and exposes not only the persons that use it to the censure of *hypocrisy*, but the duty to *contempt*. 'Tis on this account that the pious custom of training up young people to a constant course of devotion, in their morning and evening secret prayers, is too universally laid aside among you, as I have found by experience, and for the truth of the observation I dare appeal to all of the dissenters. On the contrary, I am well assured that there cannot be a more effectual or easy method to revive and continue this regular and constant use of secret prayers, than to oblige every one to some certain forms every morning and evening, which they may not omit, whatever other prayers they use: But this can ne-

ver be done whilst the opinion of the unlawfulness of *forms* prevails; and therefore all good people are obliged to oppose it, as they would retrieve the constant use of secret prayers; which shews that this is no indifferent matter, as the objection would suggest, but of great weight, and fit to be contended for.

I will not mention some *other reasons* that are of great moment, because they would but exasperate, and tend to make the duty of prayer, when performed *extempore*, ridiculous, which ill men might extend (as it too often happens) to expose *devotion* in general; such are the indecent expressions which sometimes fall from persons that pray thus: I will only observe to you, that *extemporary prayers* of some preachers have too often given occasion of offence to serious persons even among yourselves. 'Tis certain, that to print some of them, as they had been spoken, as those that we make use of are printed, would not be for the *honor* of the *Holy Spirit*, to whom they are ascribed, nor much recommend them to serious men. But I esteem it an ill thing for men to ridicule one another's *devotion*, whatever it is.

V. There remains yet the third *opinion* of dissenters, which they advance against us in this matter of *prayer*, to be examined, *that the minister is the mouth of the congregation, and that the people have nothing to do but to join with him in their hearts*; an opinion far from

any authority of scripture, which expressly requires us, *Rom. xv. 6.* with *one mind*, and *one mouth*, to glorify God: We produce this, and many other places and examples in scripture, for the people's joining their voices, and bearing a part in their praises and prayers; and we are assured there is no scripture forbids it; and therefore when you condemn it, or teach it to be unlawful, we must charge it upon *you*, as an instance of *your teaching for doctrines the commandments of men*. Which is all I think needful to be said to this head, after what I have shewed before in defence of our contrary practice from scripture; and, I think, sufficient to induce you seriously to consider it.

And thus, I presume, I have faithfully examined the rules and examples the scriptures afford us for the performance of that part of our public worship that consists in prayers, and compared the service of our church, and the *dissenters'* way of praying, with them, and made it appear that our performance of this duty, both as to the matter and manner, is agreeable to the commandments of God, and to the examples of holy men recorded in scripture: And that the service the *dissenters* have substituted in the room thereof, has in many particulars laid aside God's commands, and deserted the examples of scripture, and is in the main part thereof an immediate *invention of men*.

And I intreat you who are of this persuasion, and adhere to these principles of worship which I have now mentioned, and shewed to be disagreeable to scripture, to consider seriously whether you are not thereby literally guilty of that sin with which our *Saviour* taxeth the Jews, *Mark* vii. 7. of *teaching for doctrines the commandments of men*; and also of that superstition condemned by *St. Paul*, *Col.* ii. 21. which saith, *Touch not, taste not, handle not*, (that is, which teaches to forbear those things which God has made lawful,) *after the doctrines and commandments of men*: And I beseech God to enlighten your minds to make a true judgment in it, that you may deliver your souls.

CHAP. III.

Of HEARING.

SECT. I.

What the Holy Scriptures prescribe concerning it.

I. ONE great design of our Christian assemblies is *hearing*, and that which is to be heard is the *Word of God*. I shall proceed in exam-

ining this, in the same manner as I have done in the former chapters: And consider, First, What directions the scriptures afford us for the public performance of this duty. Secondly, Shall compare our own practice with them. And, Thirdly, That of the *dissenters*.

First then, God has positively commanded us to read his *Word* in our public assemblies. So *Deut.* xxxi. 10. *In the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place where the Lord shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of his law.* And 'tis observed, *Jos.* viii. 35. that *there was not a word of all that Moses commanded, which Joshua read not before all the congregation.*

Neither was this confined to their solemn assemblies at *Jerusalem*; it was likewise a constant part of their *sabbath* service in their synagogues. As we may learn from *Acts* xiii. 14. where it is observed, that *Paul and Barnabas went into the synagogue on the Sabbath day, and sat down; and after the reading of the law and the prophets, the rulers of the synagogues sent unto them, &c.* and St. Paul takes notice, verse 27. that the *Prophets were read every Sablath day*, meaning undoubtedly in their assemblies. And St. James (*Acts* xv. 21.) of

Moses his being read in the synagogues every Sabbath day.

II. This reading the law was the great and most effectual means God provided for preserving the knowledge of himself amongst his people; and where it was omitted, the people immediately sunk into *idolatry*; and the best reformation began, and was carried on by restoring this ordinance. Thus 'tis observed of *Josiah*, 2 Chron. xxxiv. 29. that he gathered together all the elders of *Judah* and *Jerusalem*—*And all the inhabitants of Jerusalem, and the priests and the Levites, and all the people great and small, and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.* The like is observed of *Ezra*, Neh. viii. 3. *And he read therein before the street that was before the water-gate, from morning until mid-day, before the men and the women, and all that could understand.* 'Tis remarkable that after the captivity, the *Jews* never fell into *idolatry*: and the chief reason given by themselves was the strict observation of this ordinance of God, the law being constantly read to them afterwards publicly in their synagogues; so powerfully doth God bless his own ordinances to preserve those that use them from error and sin.

III. From the practice of the synagogues in reading the *law* and the *prophets*, the like order was brought into the Christian church; and *reading* was made a part of the office of the

Christian elders, as it was before of the *Jewish*. And hence it is that *Timothy* is commanded by *St. Paul*, 1 *Tim.* iv. 13. *To give attendance to reading as well as to exhortation and doctrine.* And the inspired writings of the *apostles* were read in the *Christian assemblies* as well as the *law* and *prophets* among the *Jews*; according to *St. Paul's* command, *Col.* ii. 16. *When this epistle is read amongst you, cause that it also be read in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.* And it was but reason, since the gospel contained the *Christian law*, that it should be read in the *Christian assemblies*, as well as the *law of Moses* was in the *synagogues*. And that it was so read in the first *Christian assemblies*, I might shew by many instances out of the *ancient fathers*, if there were occasion.

IV. This public reading the law was of so great reputation, that it is termed *preaching* it; as we may see from *Acts* xv. 21. *For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.* The word *preaching* has a peculiar sense in the *New Testament*, and signifies properly to declare or proclaim the word of God, as a herald or cryer proclaims the laws or orders of a king. Hence only those that proclaimed the gospel to such as had not heard it before, or read the *Old Testament* to the people, are said to *preach*. *Preaching* is distinguished from *teaching* and *exhortation*; and

'tis observable, that in the whole *New Testament*, though reading the scriptures is called *preaching*, yet interpreting them, applying them, or exhorting the people from them in a Christian auditory, is never called by that name.

If it be objected that *St. Paul* is said to *preach* to the disciples, *Acts* xx. 7. when he only in probability made a sermon, or exhortation to believers, as is usual now; I answer, that the original of this word (*διδάσκειν*) is never translated *preach* in any other place of the *New Testament*, and should not have been here, but *discoursed*, *disputed*, *spake*, or *reasoned*; so it is translated in *Acts* xvii. 2. 17. 18. 19. xix. 8, 9. *Heb.* xii. 5, &c. From all which it is manifest that there are only two ways by which the word of God is properly *preached*; the first is, when it is declared to those that never heard of it before; and the second is, when the very words of the scripture are read publicly to the people as a cryer doth a *proclamation*, which he doth not word himself, but reads it in the words in which it is delivered to him.

In short, the scriptures are *sermons* out of the mouth of God, being dictated by his *Holy Spirit*; for the reading of which to the people for their *conviction and instruction*, there is a peculiar *command of God*; and where this *ordinance* is duly observed, then they are sure of the *word of life*; and 'tis impossible they should be ignorant of their duty, *for the scriptures are*

sufficient to make them wise to salvation ; and the hearing them with humility and attention, is a means sufficient to beget faith in the hearts of those that hear them ; for they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works, as we see 2 Tim. iii. 16, 17.

V. We find in *holy scripture*, that the *public reading* of the word of God was with great solemnity. 'Tis observed, *Nehem. viii. 5. When Ezra opened the book, all the people stood up, and Ezra blessed the Lord, the great God ; and all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground ;* and I find it generally agreed, that both the readers and hearers stood up whilst the law was read, though not when other things were read or taught ; hence it is observed, *Luke iv. 16. that our Saviour stood up for to read ;* and verse 20, after closing the book, that *he sat down to teach : Hence, Rev. v. God is represented in allusion to the high priest, with a book in his right hand, containing the revelations of his will ; and the Lamb, as his minister, takes it out of his hand to declare the contents of it ; and, verse 8. When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb.—And they sung a new song : The angels join with them, verse 11, and the whole creation, verse 13*

From whence we see the scriptures teach us to receive the revelations of God's will out of the book of life, with adoration and praises: And therefore we find that at the reading the law, confessions, and praises of God, were intermixed, and succeeded one another, *Neh. ix. 3. And they stood up in their place, and read in the book of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God.*

VI. We find that the word of God is to be read in such a language as the people understand. After the captivity, the people being born and educated in a strange land, their language was changed, and they did not understand; at least universally, the pure Hebrew in which the law was first written; therefore when *Ezra* read in the law, a certain number of the priests and *Levites* interpreted the words of the law, as *Ezra* read them to the people: *Neh. viii. 8. And they caused the people to understand the law, and the people stood in their place; so they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading:* And this custom continueth among the Jews to this day: first the Hebrew text is read, and then a translation or paraphrase, in a language understood by the hearers. And indeed there may be good reason for reading the originals in public assemblies, such a custom being an effectual means to preserve the knowledge of them; but they cannot

be useful to the people without a translation. Therefore St. *Paul* doth not absolutely forbid speaking in unknown tongues in the church, but orders, 1 Cor. xiv. 27. *Let one interpret; but if there be no interpreter, let him keep silence in the church.*

VII. We find that after reading the word of God, there was sometimes an enlargement or comment on some part of it, and an exhortation to the people: Thus when our Saviour had read a portion of scripture, he applied it to the people in a discourse to that purpose. But it doth not appear that this was constantly done, on the contrary it is rather probable that it was not. For had there been a constant provision for such enlargement, and exposition of the law, and exhortation from it, there had been no occasion for the rulers of the synagogue, *Acts* xiii. 15. to send to St. *Paul* and *Barnabas*, after the reading of the law and prophets, that message we find there, *Ye men and brethren, if ye have any word of exhortation for the people, say on.* St. *Paul* supposes him who teaches, and him whose office it was to exhort, distinct from him that ruled, and him that ministered, *Rom.* xii. And it doth not appear that every church was furnished with all these officers. The same St. *Paul* joined exhortation and doctrine with reading, in his charge to *Timothy*, 1 *Tim.* iv. 13. which shews that they went together, but whether indispensibly or no, doth not appear; though it is manifest in the prac-

tice of most churches in the ages after the apostles, they were all generally exercised in the public worship.

VIII. Lastly, We find that they had a *summary* of the principal doctrines of the gospel, which they delivered to the people, and by which they ordered their own discourses, and judged of what was delivered by others. Thus *St. Paul to Timothy*, 2 *Tim.* i. 13. *Hold fast the form of sound words which thou hast heard of me; and chap. ii. verse 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others:* Perhaps this may be that *proportion of faith* according to which the prophets are exhorted to prophesy, *Rom.* xii. 6. I think it is not doubted but this *form of sound words* contained the main fundamentals of Christianity; and *St. Paul* tells us what those were, *Heb.* vi. 1, 2. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith towards God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of the eternal judgment.* In all probability therefore, the form of sound words delivered by *St. Paul to Timothy*, and by him to others, contained these six heads of principles of Christianity, which every Christian was obliged to hear and learn.

SECT. II.

The Practice of our Church in Reading and Preaching the Word.

THESE are the rules and examples the scriptures propose to us for our feeding the people with the word of life, and their hearing it in public. Let us in the second place compare the *practice of our church* with them, and surely no copy can come nearer the original.

1. For first, Our ministers are expressly obliged in their ordination, diligently to read all the canonical scriptures of the *Old and New Testament* unto the people assembled in the church where they shall be appointed to serve.

2. Our church has disposed the holy scriptures in a certain order, and has appointed four or more chapters to be read every day in the public congregations, by which means all the most edifying parts of the *Old Testament* are ordered to be read once a year, and the *New Testament* (except the *Revelations*) thrice in the same time; and some select chapters of the *Revelations* are appointed on extraordinary occasions. There are indeed some chapters (about one tenth) of the *Old Testament*, left out of this order: But then it is to be observed, that those which are left out, are either genealogies, names of persons and places, historical repetitions, or some obscure and mysti-

cal prophecies in *Ezekiel*, which are not so proper for an ordinary assembly, (for which reasons, some part of the *Revelations* is also left out,) yet these are not excluded, though not particularly commanded. The general obligation on every clergyman in his ordination to read *all the canonical scriptures of the Old and New Testament*, still allows him to read these, and also obliges him to it when he shall perceive that it may be for the edification of the people.

3. Besides this order for the whole scriptures, on every *Lord's day*, and other solemn occasions, there are appointed certain select portions out of the epistles and gospels to be read, which are adapted to the occasion; and contain some great mystery of our faith, or other weighty matter necessary to our edification.

4. For the more solemnity of these readings, our church joins with each of them praises, thanksgivings or confessions, according to what we find practised in the *holy scriptures*.

5. That the people may benefit, and be edified by *hearing* the word of *God*, a plain authentic and most excellent translation is provided by public authority, in which the scriptures are read to the people. This was the first care of our church in the Reformation, and the generality of *dissenters* are forced to be beholden to it for the word of life, and draw all the knowledge that they have from the fountains which

our bishops opened for them, by translating the word of *God*, and putting it into a language they understand.

6. 'Tis ordered in our Church that the Ministers shall explain some part of the *Holy Scriptures* every Lord's Day, and exhort their congregations in a sermon.

7. To inculcate the great mysteries of our faith the better, our Church has appointed certain solemn times, wherein once in the year they are obliged to explain and inculcate every great mystery of our faith, and most material passages of the Gospel. Such are the Conception, Birth, Passion, Resurrection and Ascension of our Saviour.

Lastly, There is provided a *form of sound words* in a short and plain Catechism; in which are contained the first principles of the oracles of God; this is adapted, as it ought to be, to the capacity of children, and is indeed *sincere milk*, without school notions, or hard words. And all the six principles which the Apostle mentions, *Heb.* vi. 1, 2. are briefly explained in it, and yet largely enough to make those that attend to it, wise to salvation. The teaching and explaining these fundamentals, is a part of our public instruction, and enjoined as a constant duty on ministers and people in our solemn worship. The minister in each parish being required diligently upon Sundays and Holy-days—openly in the Church to instruct and examine so many children of his

parish sent unto him, as he shall think convenient, in some part of the Catechism, and the people are obliged to come at the time appointed, and obediently to hear.

And by our twelfth Canon, for the better grounding of the people in the principles of Christian religion, 'tis ordained, that the heads of the catechism being divided into so many parts as there are *Sundays* in the year, shall be explained to the people in every Parish Church.

This is the care our Church has taken to teach the people in their public assemblies, and the method is so effectual, that 'tis scarce conceivable how any one who duly conforms to these orders should be ignorant of any thing that concerns his soul.

And by the blessing of God, the effect is such that we may affirm without vanity or partiality, that our clergy, and laity, especially where we can prevail with them to conform to the rules of our church, are generally much more knowing, modest, governable, devout and charitable, than perhaps may be found in any other church, of which our late contests with the *Papists*, and behaviour under their government, and since the present revolution, are evident proofs.

SECT. III.

The practice of the Dissenters in hearing and reading the word.

I COME now to consider with you my friends who dissent from us, how this great duty of teaching the people the law of God is performed in your assemblies, and to compare your practice in this point with the scripture rules and examples. Which I shall do with the same candour and integrity that I have hitherto endeavoured to observe.

I. And here I must needs say that your teachers seem to have had very little regard, either to scripture rules or examples in framing this part of your worship, having laid aside all those methods of instruction that the scriptures recommend to us, except it be that of exposition and exhortation: which among you is called *preaching*, insomuch that though a man frequent your meetings all his life, yet he has no security, or hardly possibility of learning from your public teachings all the great mysteries of his religion, or the necessary principles of his faith.

1. For first, your preachers are entirely left to their choice what place of scripture they will explain, or what subject they will handle: and hence it happens that hardly any one man in his life ever goes through the necessary arti-

cles of faith, or of practice in his public sermons: and for the truth of this, I appeal to yourselves.

2. You have no summary of principles enjoined to be either read or taught in your public assemblies. A catechism you have, but neither your *directory* nor *practice* make it any part of your *Lord's day service*: and besides, your catechism is such that it no ways answers the design of a *form of sound words*. I have already shewed that such a *form* should contain only the first and necessary principles of the *oracles of God*, in such words and methods as may make it easily apprehended and retained by the weak and unlearned, which make up the bulk of the people. But your catechism is full of *hard words*, *school terms* and *abstruse notions*, no wise necessary to be known by the generality of christians, or possible to be understood by children, or unlearned persons, for whose edification principally a catechism ought to be contrived. Besides all this, it is so long and intricate, even the *Shorter*, that not one child in ten ever gets it by heart, nor one in five hundred retains it, as I have found by experience, and desire that you would judge of this matter as you find upon trial. Lastly, after all, it is imperfect; some of the principles of the *Apostle's catechism*, being quite left out of it, I mean *laying on of hands* joined with *baptism*, Heb. vi. 2. A great defect sure in a catechism to leave out a fundamental of Christianity.

II. But the most sad and deplorable defect of your performance of this duty, is your casting out the reading of the word of God, from most of your public assemblies, directly contrary to *God's Institution and Ordinance* for the *instruction* of his Church; insomuch that in many of your meetings, setting aside a verse or two for a *text* or *quotation* at the discretion of the *teacher*, the voice of God is never publicly heard amongst them. This is matter of fact, and undeniable, and in all the meetings in the *North of Ireland* in a whole year, perhaps there is not so much scripture read as in one day in our Church, by the strictest enquiry which I could make. One would think this alone were sufficient to shew the people where the *worship of God* is to be found in its *purity*, and to prove our assemblies to be the *true Church of God*, against all that come in competition with us; whereof some hide the *word of God* in a strange language, and others banish it out of their meetings. It being in our Congregations only, that the voice of *God* is heard speaking to his *people* without *cover* or *gloss*. Sure it is a sad thing that a man may go to most meetings many years, and never hear one entire chapter read in them. Now this omission is the more inexcusable in you, and must render you manifestly self-condemned.

1. First, Because you so vehemently press the necessity of *Preaching*, and quote the *Holy*

Scriptures to prove it. In which, reading the *law* (as it shewed before) is termed *preaching*, Acts xv. 21. but interpreting the *Scriptures*, applying them, or exhorting the Congregation from them in a fixed Christian Auditory (which you count *preaching*) is never called so in the whole New Testament. Therefore by laying aside the reading the *Scriptures* in your public assemblies, you have entirely cast aside preaching in the proper Scripture sense of it. But,

2. This must render you self-condemned, because you pretend to honor the holy *Scriptures* above other Christians: Your mouths, commendably and with just reason, are continually full of the praises of the Holy Bible; you own it, with the generality of the reformed Churches, for the only sufficient rule of faith; you appeal to it and seem to found yourselves on it: and yet your not allowing the reading of it a constant place in your religious assemblies, makes it seem as if you had a very low opinion of it in your hearts. If you really value it as you profess, why do you banish the reading of it from your public worship, to make room for Discourses, Lectures and Sermons of your own teachers? Remember of whom it is said, (Mark vii. 6.) *This people honoureth me with their lips, but their heart is far from me.* While you thus justie the word of God out of your solemn meetings, to make room for your own sermons, I beseech you

to consider whether this be not a laying aside the commandments of God for men's inventions; unless you will call your *sermons*, (as some *Quakers* are said to do) as much the *word of God* as the bible.

III. I look on this as so material a point, and conceive the *honour of the Holy Scriptures* and the *salvation of Christians* to be so deeply concerned in it, that I think myself obliged to examine the pretences I have found to justify it: Though I confess they seem to me so weak, that I am afraid I shall be almost suspected by indifferent persons not to do justice in representing them: For it is unaccountable that any body should urge so *slight reasons* for so *considerable* an omission: And yet these are all I have ever met with, or heard from you.

The first reason I have urged, is, *That the people are obliged to read the Scriptures at home, and being thus acquainted with them, the reading of them is not necessary in their public meetings.* But to this I answer,

1. That we see from what has been said, That the reading of the *Holy Scriptures* is by *God's appointment* a part of his *solemn public worship*; therefore to leave it out in our assemblies, or any pretence whatsoever, is to lay aside his command, and so to corrupt and dismember his worship.

2. The private performance of a duty ought by no means to interfere with or hinder the

public. We must pray to *God*, praise him, and instruct our families in private; and yet *God* forbid that our doing these *privately* should banish the use of them from our *public assemblies*; or that any one should think himself excused from attending on the public performance of them, on account of his private diligence in them: And the same rule holds for reading the *Holy Scriptures*.

3. *God* tells the children of *Israel*, *Deut. vi. 6*, *That these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up——and thou shalt write them on the posts of thy house.* Here is as much private diligence in reading and teaching the law required of the *Israelites*, as any Christian can pretend to exercise; and yet all this care to preserve the knowledge of the *law* by private study and exercise, did not make the reading it in their Synagogues unnecessary, or prevent *God* from requiring them to use it a part of his public worship, *Deut. xxxi. 11*. And therefore all your diligence in reading the Scriptures privately or *your teachers* exhorting and requiring you to do it, ought not to warrant *their* or *your* dispensing with the *command of God*, that appoints the reading his word, as a part of his public service. But,

4. When people are left to themselves in

private, they may either do, or not do a thing as they please: And we are assured, that there are many who come to church, and hear the *word of God* read there, that neither can, nor ever would be at the pains to read it in private. It is therefore a great temptation to the people to be negligent, and a great want of care in a church, to leave so material a thing as *the reading of the word of God*, to private diligence. We find by experience, that where no public effectual care is taken to inform the generality of men, the *knowledge of God's word* sensibly decays, and is in a fair way to be lost. The *Papists* read the Scriptures in a language that the people do not understand, and we see into what *gross* ignorance they are fallen by this means. Those of *your persuasion* (generally speaking) do not read them at all in *your meetings*, and the consequence of this is, That *many of your common people are strangers to the very history of the Bible, and the first principles of Christianity*; as I have found on trial, to my great trouble and astonishment. This pretence therefore of *people's reading the holy scriptures in private*, will by no means justify *you* for breaking God's command, in omitting the *public reading* them as a part of *God's service* in the Congregations.

The second pretence that I have met with for this omission, is, *That since the penning of the scriptures, and settling of the Church by the apostles, the case is much altered with Chris-*

tians; that printing was not then known, and consequently copies of the Bible were few, and hard to come by: few could then read them if they had them, and therefore (say some) reading the scriptures in the assemblies was then absolutely necessary, otherwise the generality must have been strangers to them: but now copies of the Bible, by means of printing, are become common, and easy to be had, and most families have some in them that can read; and therefore the public reading them is not now necessary.

1. The plain answer to this is, first, that the reading the scriptures publicly is an *institution of God*: therefore to lay it aside on the account of the invention of printing, is in effect to say, that men have found out a better way to propagate the knowledge of *God's word*, than he instituted; and plainly to lay aside his command for *men's own inventions*.

2. God has promised that there shall be always *religious assemblies*, and has commanded his *Word* to be read in them, which is a certain means to preserve the knowledge thereof, as long as there is a church; but he has nowhere promised the constant commonness of Bibles, nor ability to people to read them at home. To omit therefore the *institution of God for teaching his word*, and to rely on people's procuring and reading copies of the Bible privately, is to leave God's way, and presumptuously

depend on that which has no promise annexed to it.

3. How easy soever we may imagine the obtaining copies of the Bible, and notwithstanding the number of those that can read, there are still many families even amongst *Protestants*, that can neither compass a Bible, nor get any to read it, if they had one; and therefore this expedient is no ways sufficient to supply the design of *God's institution*, in commanding it to be read publicly.

4. Let us suppose Bibles to be as common as we can desire, and that every one can read them, yet who will secure us that they will do it? People, whilst the first fervor of a reformation is on them, may perhaps be diligent so long as the Scripture is a novelty to them, or zeal for a party inspirits them; but when this wears off, as it generally does in a little time, we see by experience that their care of reading and meditating in the scriptures decays with it; and there are at this day *too many* of all parties that neither read themselves nor hear one chapter read in a whole year, except at church. And therefore to omit the public reading them, on presumption that the people will do it themselves, since it is so easy for them to do it, is the *ready way* to introduce an universal ignorance of *God's Word*, and reduce us again to *Popery*; the most effectual bar against which, is the Bible in our own language.

5. People may be obliged to come to the public congregations, and hear the *word of God* read, though they have no inclination to it, and when they neglect, they may be re-proved or punished, but this is not practical when the Scriptures are required only to be read in private families. Experience shews us that there is great difference between these two methods in point of efficacy. We see in *England* and *Wales*, where public reading was practiced, the people generally embraced the Reformation, but in *Ireland*, where the same care was not taken, they rejected it. Had *God's way* been taken and the *Scriptures* as constantly read to the native *Irish*, in a language they understood, as it was in *England* or *Wales*, there is little doubt but the reformation had succeeded as universally here as it did there, but the want of this has kept them in ignorance *to this day*, which may convince us how ineffectual all our contrivances are to enlighten men, in respect of *God's institution*. I am persuaded that if ever the native *Irish* be brought to the knowledge of *God's word* it must be by having it read to them publicly in a language they understand, and not by thrusting Bibles privately into their hands; of the ineffectualness of which, we have had an experiment 150 years.

6. But lastly, instead of all other arguments, none of us are ignorant, that the *word of God* cannot be presumed to have the same efficacy

when read privately, as it hath when read in the assemblies of *Christians*, according to God's appointment: Since he has given us a peculiar promise to be present in such assemblies. And there are no diligent *hearers of the word* publicly read, but are able from their own experience to testify, that they often find it to have a different force and efficacy, when they hear it read, as a part of his *ordinance* in the public assemblies, in which he has peculiarly promised his presence, than when they read it in private by themselves.

The third pretence I have found alledged for omitting the regular *reading the Bible* in your meetings is, *That it takes up too much time, and is a hindrance to the more profitable duty, of what you commonly call preaching.*

1. I entreat you to consider, that there is a time for every thing, and since God has appointed *reading his word* a time and room in our public assemblies, who are we, that we should presume to throw it out? This surely is to set up ourselves against God, and to think that we are able to order things better for the edification of his church than he has done. Surely we ought rather to take care so to dispose our sermons, that they may not interfere with any other *institution of God*: But, that whatever time we allow them, there may remain sufficient for *reading God's holy word*; which I have proved is in Scripture language *preaching*; and therefore to juggle this out to make

our own discourses longer, is plainly to prefer our way of *preaching to God's*. If there were a necessity that one or the other must be omitted, modesty ought to teach us to omit our own words rather than God's.

2. Suppose that upon some extraordinary occasion it may be *lawful* to omit reading *God's word* in our assemblies, that we may have the more time to manage a discourse for the *instruction of the people*, yet it can never be justifiable to make this a common practice; which is to put a manifest contempt on the *word of God*.

A fourth pretence against reading the *Scripture* publicly in a regular method, is, *That they are hard to be understood, or applied, and therefore only so much of them ought to be read at a time as the minister may explain and apply to his auditory. And that one verse thus applied, is better than many chapters read without such application.*

1. It is to be considered, first, that it is against the general opinion of the *reformed Churches*, who universally teach, that the scriptures are plain, in all things necessary to salvation. And therefore there is not that universal necessity of an explanation of every place of Scripture that is to be read, as is pretended.

2. The *holy scriptures*, when heard with *humility and attention*, apply themselves better than any man can do it. The words of them are the *words of God*, and they have a plain-

ness, force and spirit in them, which no human eloquence can improve, and therefore it is a great affront to them to say that they have little efficacy except a minister apply them.

3. Suppose one verse well applied to be better than many chapters, (for which there is no color,) yet this would not justify the omission of reading them publicly; for no *application* can be so well made of them whilst people are not thoroughly acquainted with them. It ought therefore to be our first care to read them to the *people* often and solemnly, that they may be acquainted with the whole body of them, and then one word of *application* may do more good than many sermons to *people* not so prepared with the general knowledge of them.

The *literal* knowledge of the will of *God* must always go before the *saving*, and is the best *introduction* to it. Now the reading the *law* in the ears of the people is the means appointed by *God* to teach them that *literal* knowledge; and therefore while *your teachers* have laid aside this means of *God's appointment*, they have in a great measure debarred people of the *spiritual* and *saving* knowledge of his *will*.

4. Fourthly, Reading a verse or two, and trusting to the minister's *application*, without the people's being acquainted with the whole body of the scriptures, does put Christians too much in the power of their *teachers*, and makes them liable to be seduced by them. This is

the very artifice whereby the *Romish* priests keep their people in ignorance; and *your teachers* using the same method, (while it is manifest that so great a part of their people either do not or cannot read them at home,) seems too like a design on their *hearers*, and tempts the world to suspect that they are afraid of the naked simplicity of the scriptures, since they dare not trust their people with *hearing* them *publicly* read; except they add their own glosses to them.

The fifth pretence that I have met with for laying aside the public reading the *Word of God*, is, *That the dead letter (as some call it) is a dull formal thing, without spirit of life, where it is not applied to the souls of men, by the Spirit of God speaking in his ministers, and that without such assistance the scriptures have little efficacy on the heart.*

I hope there are few of any communion will own this pretence, since it is so horrid a reflection, and affront on the *Word of God*. I will, however, in answer to it, offer these following considerations.

1. That the *Holy Scriptures* give a character of themselves very different from this. They represent the *Word of God* as *the sword of the Spirit*, as *quick and powerful*, as *able to make a man wise to salvation*, as *giving wisdom to the simple*, as *converting the soul*, with many other expressions to denote the efficacy thereof on the hearts of men; and therefore to reflect on

the *Word*, as dull and *formal*, as a mere *dead letter*, that cannot engage the attention of the *hearers*, or reach their *hearts*, is too near blasphemy.

2. We are certain that God speaks to us immediately by his *Holy Spirit* in his *Word*: And where *the Spirit of God is, there is power*. But when men speak their own *words*, or pretend to apply the *words* or *passages* of scripture, though they seem to do it with the greatest zeal and learning, yet they may be mistaken; nay, they may deceive us: And therefore, wholly to lay aside the immediate dictates of the *Holy Ghost* recorded in the scriptures for any pretended *explication* or *application*, made by men, is manifestly to exchange God's undoubted words and command for what may be a mere *human invention*.

3. 'Tis to be considered, that the people have always been apt to grow weary of the service of God in the way of his own appointment, and complain of it as dull and tedious—so *Mal. i. 13*. *Ye said also, what a weariness is it, and ye snuffed at it*. And the reason is, because the way of God's appointing is always more spiritual, in respect of that which is of man's own *invention*, and therefore it cannot be so easy or agreeable to the carnal minds of men.

4. It ought therefore to be considered by you, when people complain of being dull, and unaffected by mere *hearing* the *Word of God*

read, whether this do not truly proceed from a carnal and wicked heart, estranged from the *Spirit of God*, and whether the reason that sermons please and effect more than a chapter out of the *Bible*, be not the novelty, and outward ornaments of them, rather than the spiritualness of the discourse. We are sure *St. Paul* supposeth such as are not affected with the *words of God*, to be mere natural or carnal men, 1 Cor. ii. 13. where having taken notice of speaking, *Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth*, he adds, *but the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned*. From whence it clearly follows, that the reason why men do not understand or receive the things of God delivered to them in the *words* of scripture, dictated by the *Holy Ghost*, is, because they are mere natural men, and want the *Spirit of God*. Whoever therefore is more affected, or delights more in a sermon than in a chapter of the *Bible*, has reason to look into his heart, and examine himself whether he have the *Spirit of God*. Those mentioned in scripture that had that *Spirit* delighted in the *law of God*: It was the joy of their hearts; they preferred it to all things; they *meditated in it day and night*: And were so far from turning out of their public assemblies, that the *hearing* it read was a great part of their worship. Whoever there.

fore lay aside this practice, have reason to suspect that they want that *temper* and *spirit* with which those *holy men* were inspired; and notwithstanding all their pretences to a more than ordinary spiritualness and reformation, are little advanced above the natural men that neither receive or relish the things of God, at least not as they ought.

I find it alledged as a *sixth pretence* for not reading the *Word of God* in your meetings, that *a child may read them, and perform this duty; and then what need it take up the minister's time.*

To which there needs no other answer than that the service of God is not less his, or the less to be valued, because it is easy. On the contrary, 'tis the more sinful to neglect it, the more easy it is. Ministers are not set apart for difficult things only, which others cannot perform; but they are to execute the office that God has imposed on them, whether it be easy or difficult. As for example: God has commanded his ministers to *baptize, in the name of the Father, &c.* Now to pour on water in this *form* is no such difficult thing, but a child, or any one else might perform it; neither is there any greater difficulty in the *sacrament* of the *Lord's Supper*, as to the *essentials* of it. Yet I suppose it will be granted by all, that it belongs only to the minister's office to perform these, and that they must not delegate them, or any part of them to others, or omit them

because they are easy; and that they have a quite different sacredness, efficacy and force, when performed by a person ordained and authorised to this purpose, than when performed by another: and the same rule holds in offering up our prayers, and in *reading* the *scriptures*: A man may read them at home, a child may read them in church, but they have not the same assurance of efficacy, and a blessing, as when they come from the mouth of a person set apart by God's ordinance for this purpose.

I make no doubt but the experience (as I have said) of most Christians, from what they have felt in their own hearts in *hearing* the *Word of God* publicly read, will attest the truth of this. Now if you, my friends, know and own this, as I hope the generality of you do, you must see the unreasonableness of this pretence. If any of you do not know it, you must give me leave to say that I fear it is from ignorance, and not considering the *scriptures*. And 'tis your *teacher's* duty to inform you better. *Reading* the *scripture* being allowed by their *Directory* to be a part of God's public worship. We have this rule there in express words, *That it is requisite that all the canonical books be read over in order, that the people may be better acquainted with the whole body of scriptures*. Now if you can shew but one meeting in the last age, in which this has been duly performed, we will not accuse you so generally of violating God's command in this point; but if

there be not one such meeting, you ought to consider how you will excuse yourselves before God. And I think it necessary here to observe to you how insignificant general rules are without descending to a particular determination of circumstances. Here we have in your *Directory* a general rule (such as it is) for *reading* the scripture, but for want of being particular, as the *Calendar* in our *Common Prayer Book* is, I question if it yet was ever once observed, or indeed that it is *practical* to observe it. And it is so almost in every other general rule, and therefore to leave the service of God to be ordered by such general rules only, is in effect to *teach* people to neglect it.

V. These are all the *reasons* that I can possibly think of, or have heard urged for *your* practice in this point. I will not say but others may be pretended, but I must profess that I do not remember to have met with them; if I had, I would have given them a due consideration: I am persuaded that they cannot be of greater force than those I have examined. And that they can never excuse *you* in this matter, from manifest breach of *God's command* in preferring *men's invention* to his *institution*.

After all, I must profess to *you*, that I look on all these to be only pretences; and that the true reason of men's negligence in this *duty*, is given us, 2 *Tim.* iv. 3. *For the time will come* (saith the apostle) *when they will not endure*

sound doctrine ; but after their own lusts shall they heap up to themselves teachers, having *itching ears*. An *itching ear* here, can signify nothing so properly, as an ear that loves *novelty* and *variety* : Because therefore our church gives the people little that is new, in her *prayers*, or *reading the scriptures*, but retains a *form of sound words* in the one, and the plain *Word of God* in the other ; hence it is that some people cannot endure our service, but heap up to themselves *teachers*, that instead of the *praises*, *prayers* and *sermons* of *God's immediate appointment*, will gratify them every meeting with a *new prayer*, without troubling them with such *prayers* or *sermons* as they think *old*, which are incomparably better, only the *itching ears of the people*, as the apostle foretold, are pleased with the *novelty* and *variety* of the one, and disgust the *reputation* of the other, as the *Israelites* did that of *angel's food*, *Psal. lxxviii. 25. Numb. xxi. 5. and xi. 6.*

It is the duty of all ministers, and the business of the truly conscientious, to check and curb this humour in the people : and notwithstanding all discouragements, the ministers of *our church*, instead of complying with them, have constantly reprov'd them for their negligence and levity, where they found them guilty. But as *Aaron*, to please the *Israelites*, made the *golden calf*, so some *ministers* (though contrary to their own principles) have changed *God's institution* to please *their people* ; and

left out the constant and regular reading of *God's Word*, because *their people* grew weary of it. But let all men judge who behaves themselves most like *the ministers of Christ*; we, who keep to *the reading God's Word*, according to *his own institution*, whether the people will hear or forbear; for, they that *comply with them*, and lay aside *God's command* to oblige and gain them.



CHAP. IV.

Of BODILY WORSHIP.

SECT. I.

What the Holy Scriptures prescribe concerning it.

I. **T**HE fourth part of the public worship of God, or design of religious assemblies, is visible or *bodily adoration*; such amongst us are *uncovering the head, bowing, kneeling*, and other outward signs of *reverence* and *submission*, by which we openly acknowledge the *mercy*, the *justice*, and *power* of God, and express the inward sense we have of these attributes.

In treating of this head, I will keep myself

to the same *method* as in the former, and consider, First, The *rules* and *examples* that the *scriptures* afford us for the performance of this duty. Secondly, Compare the *practice of our church* with them. Thirdly, Examine the *dissenter's practice*, and the *reasons* they alledge for it.

I. As to the first of these we find a *positive command* of God, for *bodily worship* in public, *Psalms* xcv. 6. *O come let us worship and bow down, let us kneel before the Lord our Maker.* The second verse of this psalm plainly shews us, that this is meant of public worship: *Let us come before his presence with thanksgiving.* And that this *bowing* or *kneeling* is to be interpreted *literally*, not *figuratively*, appears from the same verses, where *singing*, *thanksgiving*, and *psalms*, are all *literally* to be understood; and there is no more reason for understanding *bowing* and *kneeling* in a figurative sense, than the other.

II. The same *bodily worship* is required by the second commandment, which forbids us to *bow down to a graven image*, by which words we are commanded to *bow down* to God; for it is confessed by all, and laid down as a rule by the Assembly's larger Catechism, *That the negative commandments include in them the contrary positive*; that is to say, When a commandment forbids us any thing, it requires us to perform the duty contrary to what is forbidden. As for example; When the first com-

mandment forbids us to *have any other Gods before the Lord*, it requires us to own and worship him for our only God: and after the same manner all other commands are to be interpreted. By which rule, when the *second commandment*, *Exod. xx. 5.* forbids us in these words, *Thou shalt not bow down to them, nor serve them*, it requires us to practice the contrary duties in our addresses to God. To *bow down to him and serve him*, that is, to worship him both with the worship of our *bodies and minds*: Therefore as he that either *bows or kneels*, or uses *any posture of reverence to a graven image*, breaks the second commandment; so doth he who on occasion of *public worship*, either *refuses or neglects* to use some such *posture* to God. It being a *contempt of God*, and contrary to *his commands*, to *pray* to him; for instance, without some posture of *adoration* to him, when we can do it, as well as it is a sin to kneel to an *image*, without *praying* to it, which the *Papists* pretend to do: the one is *idolatry*, and the other *sacrilege*: For the reason why we are not to bow down to an *idol*, is, because 'tis an act of *worship* due to God. And whether we give what is due to him to an *image*, or refuse to pay it to himself, we are equally robbers of God, we deny him his *honour*, and are guilty of *sacrilege*.

I wish all concerned may seriously consider, and amend their practice in this particular.

III. But the practice of *holy men*, and of *the Church of God* in Scripture, are the best interpreters of *God's commands*; and from them we may learn what he requires or approves in his *worship*. Now through the whole *Old Testament*, we shall never find any one *sitting* at his *devotions*: But on all occasions of *worship*, especially in *public assemblies*, the *people of God* stood, kneeled, bowed, or prostrated themselves. 'Tis said indeed, 2 *Sam.* vii. 8. That *King David then went and sat before the Lord*: But here the original word is capable of *another signification*, and may as well be translated, that he *remained, stayed, or abode* before the Lord; and accordingly it is thus translated in other places of scripture, particularly, *Gen.* xxii. 5. & xxiv. 55. & xxix. 19. 1 *Kings* xii. 2. This place therefore is no exception against that practice which is so evident through the whole *Old Testament*, that *holy men* worshiped God with their *bodies*, as well as with their *minds*.

IV. We shall find the same practised by our *Saviour* and his *apostles*, in the *New Testament*. Our *Saviour* undoubtedly is the *best example* we can propose to ourselves for the *worship of God*, and we ought to imitate what he did and approved. Now if we consider the worship he offered to his Father, we shall find him addressing himself to him with *bowing the body, with kneeling and with prostration*, as well as with *strong cries and tears*; so *Mat.* xxvi. 39. *And he went a little further, and fell on his face, and prayed, O my Father, &c.* and *Luke* 22.

41. *He kneeled down and prayed.* And as he paid this bodily worship to God, so he accepted the same from men when he was on earth: Thus the wise men worshiped him in his cradle, *Mat. ii. 11. When they saw the young child, and his mother Mary, they fell down, &c.* Thus they that desired to be cured by him, addressed themselves to him, *Mark v. 22. When he saw him, he fell at his feet and besought, &c.* And after the same manner, those who were cured by him returned him thanks, *Luke xvii. 16.* Thus his beloved *Mary* came into his presence, *John xi. 32.* And *Mat. xxviii. 9. They held him by the feet and worshipped him.* Our Saviour looked on this bodily worship to be so indispensibly his due, that he accepted of it from the very Devils, and they durst not forbear to pay it to him, *Mark iii. 11. And unclean spirits, when they saw him, fell down before him, and cried, Thou art the Son of God,* And thus the very heathen, as well as his disciples, approached him, even whilst he was in his state of humiliation.

And that we may not be tempted to think, that our *Saviour* admitted this *bodily worship*, to be paid him only whilst he was *bodily present*, we may observe *St. Stephen* presents his prayer with the same posture, *Acts vii. 60. He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.*

V. The Scriptures represents to us the first Christians thus *glorifying God with their bodies,*

(as St. *Paul* expressly commands us, 1 Cor. vi. 20.) in the *public assemblies*, as we may learn from Cor. xiv. 23. where the *apostle* speaking of a *heathen* coming into the assembly of Christians, and being convinced, addeth, *and so falling down on his face he will worship God*. If it had not been the custom for Christians to do thus, it would never have been expected from a heathen, or reckoned an argument of his conviction. If the Church Triumphant in Heaven may be allowed a fit pattern to us of what is decent in the *worship of God*, we find them paying this *bodily worship to God*, Rev. vii. 11. *And all the angels stood about the throne, and about the elders, and about the beasts, and fell on their faces before the throne and worshipped God*, so chap. iv. 10. and chap. xix. 4. And the same we find practised by the church on earth, Acts xxi. 5. where St. *Paul*, and the church of *Tyre*, *kneeled down on the shore and prayed*. After the same manner he took his leave of the *elders of Ephesus*, Acts xx. 36. *He kneeled down and prayed with them all*. So constantly are *bodily worship* and *prayer* joined together, that *bowing the knee*, sometimes signifies *prayer*, Eph. iii. 14. *For this cause I bow my knees unto the Father of our Lord Jesus Christ*.

VI. The Scriptures represent this *bodily worship* as the most proper external act of *adoration*: If we look into the Scriptures we shall not find *praying, praising, reading the Scrip-*

tures, or administering the sacraments, termed *worship*; they are indeed *duties* which we are obliged to perform to the honour of *God*, but not immediate direct acts of *worship*, properly so called: For *worship* is properly the subjection of our minds to *God*; and that is a proper act of *external worship*, which directly signifies this subjection or submission of our minds: But *prayer* signifies our desires of good things from *God*, and only indirectly our subjection to him; *praises*, immediately signify the sense we have of *God's* excellencies, and only by consequence our submission; *reading the scriptures* is a means of *instruction*, and tends to bring us to submit to *God*, but does not directly express it. And the *sacraments* primarily signify *God's* grace to us, rather than our submission to him. All these may in a large sense, upon very good grounds, be looked upon as parts of *worship*, because they do imply such submission; but *bending* or *bowing the body* is that which is properly in scripture called *worship*, as signifying immediately and naturally the *bending* and *submission* of our souls, and nothing else.

In the *Old Testament*, the words rendered *worship*, signify properly and originally to *bow down* or *prostrate the body*; and very often when the original has *they bowed down themselves*, the translators render it *they worshipped*. So *Psalm* xcv. 5. and *Jer.* i. 16. *And worshipped the work of their own hands*. In the

original 'tis, *They bowed themselves down to the work, &c. Gen. xxiv. 52. He worshipped the Lord, bowing himself to the earth.* The original has no more but *He bowed himself to the earth to the Lord*, so *Psalm xcv. 5.* And the same holds generally through the whole *Old Testament*; from whence it follows that in the opinion of our translators, to bow one's self to the earth, is that proper act which they call *worship*. And hence the whole *worship of God* is signified by *bowing before him, Micah vi. 6. Wherewith shall I come before the Lord, and bow myself before the high God; that is, How shall I worship him acceptably?*

As to the *New Testament*, the word generally there rendered *worship*, properly signifies a *bodily action*, προσκύω, is originally to pay homage by a kiss, as we now kiss the king's hand, which usually was done *kneeling*; and hence *kneeling* and *worshipping* signify the same thing in the *New Testament*, and the one is put for the other. Thus *Mat. viii. 2. There came a leper and worshipped him.* The same person is said (*Mark i. 40.*) to come *beseeking him and kneeling to him.* Of the *Canaanitish woman* it is said, (*Mat. xv. 23.*) *That she came and worshipped him.* And *Mark* says, (*chap. vii. 25.*) *She came and fell at his feet.* *Luke* says of the man among the tombs, that *he fell down before him*, (*chap. viii. 28.*) *Mark*, that *he worshipped him*, (*chap. v. 6.*) Of *Jairus*, *Mark* and *Luke* say, that *he fell down at his*

feet. Matthew, that he worshipped him. Luke viii. 40. Mark v. 22. Mat. ix. 18. So promiscuously do the evangelists use the words *kneeling*, or *falling down*, and *worshipping*, to signify the same thing. Whence we may learn that when any is said to worship Christ visibly, by it is meant they *kneeled to him*. And when we are commanded to worship God in the congregation, the meaning is, that we are required to express the submission of our minds by *bowing ourselves* or *kneeling unto him*. Hence the very soldiers that in derision *bowed their knees* to Christ, are said to worship him, *Mark xv. 19.* And *St. John, Rev. xxii. 8.* when he would worship the angel, *fell before his feet*, to which the angel replied, *See thou do it not—worship God*. From which text it clearly follows, that *falling down* is an act of worship, and that we are commanded by the mouth of an angel to pay it to God.

VII. We find in scripture some act of this *bodily worship* accompanying every religious performance. Thus prayers are generally offered with kneeling, and that so constantly, (as is observed before,) that to *bow the knee*, in scripture language, is to *pray*. Thus praises, thanksgivings, and confessions of faith, are offered *standing*, *1 Kings viii. 14.* And the king *turned his face about, and blessed all the congregation of Israel, (and all the congregation of Israel stood,)* and he said, *Blessed be the Lord, &c.* the same posture is observed, *verse 55.*

2 Chron. xx. 19. *And the Levites—stood up to praise the Lord God of Israel with a loud voice,* 2 Chron. xxix. 26. *Neh. x. 40.* And this was not a voluntary act, but imposed on the people, as appears from *Neh. ix. 5.* *Then the Levites—said, Stand up and bless the Lord your God, &c.* In conformity to which, the saints and angels in heaven are represented to us thus praising God, *Rev. vii. 9.* *They stood before the throne, and before the Lamb—and cried with a loud voice, saying, Salvation, &c.* At reading the holy scriptures, both reader and people used the same posture, as appears from *Neh. viii. 4, 5.* *And Ezra the scribe stood on a pulpit of wood—and Ezra opened the book, and all the people stood up.* And, chap. ix. 3. *And they stood up in their place, and read in the book:* Which our Saviour likewise observed, *Luke iv. 16.*

Lastly, They offered their sacrifices with bodily adoration, 2 Chron. xxix. 27. *And when the burnt offerings began, the song of the Lord began also—And all the congregation worshipped, and the singers sang, and the trumpets sounded;* and all this continued until the burnt offering was finished. The word, as was observed, here rendered *worshipped*, signifies literally *they bowed themselves down*, and the meaning is, they continued prostrate, or kneeling, whilst the burnt offering was offered. Thus in every religious performance, the scripture has taken particular notice, and recorded

to us, with what acts of bodily worship it was offered up unto God.

SECT. II.

The Practice of our Church in Bodily Worship.

LET us in the next place compare our own practice with this representation, and see how we perform this part of visible worship in our church.

I. First then, when we come into the public assemblies, we believe ourselves to come into Christ's presence; because he has promised, *Mat. xviii. 21. Where two or three are gathered together in my name, there am I in the midst of them:* And therefore in obedience to the commands of God in scripture, 'tis our custom to lift up our hearts to him in prayer, and bow our bodies before him. This bowing our bodies when we come into the assembly of Christians, met together in Christ's name, and for his service, though it be not enjoined by any constitution of our church, is generally practised by good people, as very decent in itself, and edifying to others. Our bowing our bodies therefore at our coming into a Christian assembly for worship, is only to pay that *bodily worship* to God that he requires from us when we come into his peculiar presence, which presence he

has promised in such assemblies. Some indeed are so weak as to term our thus *worshipping* God, a *bowing to the altar*: whereas our church expressly declaring against any *adoration* to be paid to the consecrated *bread* and *wine*, does much more declare against doing it to the *altar*.

II. *Uncovering the head* is a mark of respect amongst us; and therefore we continue uncovered whilst the assembly lasts; that is, whilst we are in Christ's presence. The custom of the eastern church was to *uncover their feet* in the presence of God; so *Moses* and *Joshua* were commanded to do; (to which *Solomon* alludes, *Eccles. v. 1.*) This was easily practised with them, because they wore nothing on their feet but *loose shoes* and *sandals*, which was readily slipped off; and this continued till our Saviour's time, as appears by their washing their feet when they came into houses, *Luke vii. 44.* *Uncovering the head* is the same common mark of respect with us now as *uncovering the feet* was with them in their time; and this *uncovering the feet* being neither practicable with us, nor any note of respect among us, but rather the contrary, our church has required us, instead of it, to *uncover our heads*, *Can. 7.*

For the justification of this practice, give me leave to digress so far as to explain one passage in the New Testament, which seems to require that a man should have his *head uncovered* in the presence of *God*, not as a note of

respect, but of privilege. 1 Cor. xi. 7. *For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.* Which passage does not primarily relate to the covering the head, but the face, by a veil, according to the custom of the eastern countries: and this covering the face, was a note of respect, as the contrary was a note of privilege: So we find that when *Rebecca* was to appear before her husband, (*Gen. xxiv. 65.*) *she took a veil and covered herself.* So (*Exod. iii. 6.*) *Moses hid his face, for he was afraid to look upon God;* and *Elijah wrapped his face in his mantle when he went out to meet God,* 1 Kings xix. 13. On the same account the *seraphims cover their faces with their wings,* Is. vi. 2. 'Tis therefore a peculiar privilege and favour to be allowed to appear before God *uncovered*, and it is reckoned as such. 2. Cor. ii. 18. *But we all with open face beholding as in a glass the glory of the Lord, &c.* Those that were out of favour might not appear barefaced before their prince, but with their *heads covered*, as *Haman* was when the king signified his displeasure against him; *Esther vii. 8.* Now for the understanding of the before cited place, we must consider that *man* being the *image and glory of God*, is allowed to take this confidence before God, which is denied to *women*: For since *God* was pleased to make *man* his *image and glory*, it is not fit that this his glory should be covered be-

fore him: but on the other hand it is fit that man's glory, which is woman, should be *covered* before God. This, I conceive, is the full meaning of this place, and has no relation to the manner of *uncovering the head* in use with us now; which is only a mark of civil respect, and that peculiar to men, and not to women. But however, being an honour paid to *men*, there is no reason why it should not be paid to *God*: On the contrary, it seems to be required by the apostle's general injunction, *Let all things be done decently*. And it is one of the articles of our church, *That the church has power to order rites and ceremonies*; that is, to determine what particular things come under the apostle's general word of *decency*.

3. We stand up at our *praises, thanksgivings, and confessions of faith*, in conformity to the examples of holy scripture.

4. At our confessions of sin, and at our prayers, we present ourselves before God on our knees, by order of our church, according to the example of our Saviour, and the church of God.

III. We celebrate the holy sacrament of the body and blood of Christ in a *worshipping* posture. I know that many except against this. It would engage me in a longer discourse to examine it fully; perhaps God may hereafter give me an opportunity to discuss it at large, at present I shall only hint at the scripture

ground we have for it, and that by the following deduction.

1. The *altar* was of old the *Lord's Table*, from whence his attendants were fed, *Mal. i. 7. Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.**

2. On this account the *Israelites* came to the *altar*, and worshipped before it, as being *God's table*, on which the sacrifice was presented as his meat, of which they were permitted to partake: So *2 Chron. vi. 12. And he stood before the altar of the Lord—verse 13. And kneeled down on his knees: And 1 Kings viii. 54. He arose from before the altar from kneeling on his knees.* Nor can it be said, that this kneeling of *Solomon* was only because he offered up a prayer at that time, and that therefore he was in a praying posture; for undoubtedly it was the duty of all that were present at any sacrifice, to offer up prayers to *God* with the sacrifice: And accordingly we find it commanded, *2 Kings xviii. 22. Ye shall worship before this altar in Jerusalem; literally, Ye shall bow down yourselves.*

* The author's intention is not to assert, that the scriptures require kneeling at the *Lord's Supper*, but to shew, that it is not contrary to the institution of Christ, or practice of the apostles, who compare our receiving it with the *Jews partaking of their altar*, to which they approached with adoration.

3. The *communion table* is called the *Lord's table*, 1 Cor. x. 21.

4. The *Israelites* partaking of the *altar* is proposed as an example for our partaking of the *Lord's table*, 1 Cor. x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—*verse 18. *Behold Israel after the flesh: Are not they which eat of the sacrifices partakers of the altar?*

5. In allusion to this religious eating with *bodily worship*, it is prophesied of our Saviour, *Psalm xxii. 29. All they that be fat upon earth* (that is, the favoured and happy servants of God here; called in verse 20 *the meek*) *shall eat and worship.*

Since then the scripture sets forth to us a religious eating at the *Lord's table* with *worship*, and the *holy communion* is such an eating at his *table*, it follows that the scripture warrants our *worshipping* when we eat.

2. We are commanded in scripture to receive the holy Eucharist *in remembrance of Christ's death; and by it we shew his death till he come.* The same scriptures command us to worship our Saviour: *For he is the Lord, and worship thou him, Psalm xlv. 11.* If ever then we are to worship our Saviour, it is certainly when we come to him in the nearest approaches that we are capable of in this world, and with the highest sense of gratitude that

our souls can admit of; to remember and adore him for the greatest act of love that could be extended towards us, even laying down his life for us, and partake of the benefits thereof by feeding on him. If it be not our duty to worship him with our bodies, as well as our minds, on this occasion, it is hard to say when we are obliged to do it.

This consideration prevailed with the protestant church of *Poland*, to oblige all their members to receive *kneeling* or *standing*, in opposition to the *Socinians*, who refused to pay any worship to our Saviour; and therefore celebrated his supper sitting. The words of their general *synod* are these, (*Corpus Confession*, p. 236.) “As to the ceremonies of the Lord’s Supper, the degree some time ago discussed in the *synod* of *Sandomir*, and the conclusion made and repeated in the general *synod* of *Cracow* and *Petrokow*, is all approved in that session of the *synod* of *Uladyslaw*, viz. This sitting at the Lord’s table shall not be used in any of the churches of *Poland* or *Lithuania*, &c. of our communion: For this ceremony (though indifferent as others are) is not used by the Christian and reformed churches; and is proper to the infidel *Arians* only, who place themselves in an equal throne with the Lord. Since then *sitting* has crept into some of our churches, chiefly by the occasion and countenance of those who have miserably fallen from us, and de-

“nied the Lord that bought us, we intreat and
 “exhort all those congregations, and our brethren in the Lord, that they would change *sitting* into the ceremonies used by us protestants in all the reformed churches of *Europe*, even that the Lord’s Supper may be administered to the communicants standing or kneeling, (with a protestation against *bread worship* used by the papists,) both which rites (as they have been hitherto used in some churches) we leave free, and approve; without blaming or giving offence to those who use either.” This *synod* was held *June* the 19th, 1583.

The *Synod* of *Petrokow*, above mentioned, (held *June* 1, 2, 3, 1578, *pa.* 234,) expresses itself in these words: “Because those traitorous fugitives from us to *Arianism*, who change all things in the church, pretending to imitate Christ without discretion, were the first authors amongst us of *sitting at the Lord’s Table*; contrary to the rites used in all the reformed churches throughout *Europe*. Therefore we reject this ceremony, as proper to them who treat as well Christ as his sacraments irreverently, as indecent and irreligious, and very offensive to well meaning people.”

It ought to be observed, that this church reckons *sitting* a ceremony; and a ceremony of an ill signification and original, and not used by any protestant church in their time.

IV. But I find most people acknowledge the reasonableness of this; and grant, if it were left to us how we would *receive*, that we ought to do it with adoration: But, say they, *obedience is better than sacrifice*; we are commanded to do what Christ did, and he instituted, and his disciples received it, in a table posture; and therefore so ought we, notwithstanding the scriptures, reason, and decency, seem to recommend another posture to us.

Now to this argument, which is the only one I find brought from scripture, and which seems to prevail with most, I answer,

1. That we are not required, nor is it convenient to imitate all that Christ did. Neither the time, nor the number of receivers, nor the posture being obligatory to us; as appears from St. Paul, 1 Cor. xi. 23. who having occasion to mention *what he received of the Lord*, concerning this sacrament, mentions only our Saviour's *taking bread, giving thanks, and breaking it*; and then saying, *Take, eat; this is my body*, &c. without the circumstances of the number of receivers, his posture, or being at supper, nay, that we may not think that this had any relation to a common supper, or the circumstances of it, he observes, that *supper was done, when he took the cup*. Our Saviour's posture therefore, whatever it was, is no wise obligatory to us, it not being any part of what St. Paul professes to have received from Christ concerning this sacrament.

2. I have already proved, that religious eating was accompanied with *bodily worship*; and therefore if it were granted, that we were obliged to receive this sacrament in a table posture, from the example of our Saviour; yet it would not follow, that we should not receive it kneeling. 'Tis certain our Saviour did not *sit*, but *lie* at table, when he did eat his usual meals. Suppose then he had obliged us to his posture of eating, we ought to lie, as he did; but none assert the necessity of our doing so, or practise this way. Since then all parties change it, sure we do better, that change it into the religious way of eating, recommended to us in the scriptures, with adoration, than others, that change our Saviour's way into sitting, the common way of our eating.

3. We have this further to say for our practice, that our Saviour was not at a common supper when he instituted this sacrament, but at the passover; which was a sacramental eating, and had a peculiar posture prescribed for it, *Exod. xii. 11*. And though some think (but without warrant from scripture) that the *Jews* did not observe this, yet it is owned they observed another, which differed from the common posture of eating, and was reckoned religious. However, 'tis spoken, that our Saviour performed this eating with several religious ceremonies that were not in the first institution: Such is that we find, *Luke xxii. 17*. *And he took the cup, and gave thanks, and said, Take*

this, and divide it among yourselves. This *cup* is different from the sacramental *cup*, which is instituted, verse 20. And therefore if we would imitate Christ, we ought to eat the *Lord's Supper* in a way peculiar to itself, and different from our common meals.

4. But fourthly, The full answer to the argument, is, that it goes on a false supposition, that our Saviour instituted this sacrament in the common posture of eating. Which no wise appears in scripture; neither can it be inferred from any thing said or intimated by the evangelists, or St. *Paul*, but rather the contrary. It's true, whilst the disciples were eating, *he took bread*; but after that, *he gave thanks, and blessed it*; and then *he brake it, and gave it to them*: And it is not to be supposed that the disciples continued eating, whilst our Saviour was giving thanks, and blessing; that is, praying. Our Saviour therefore, or his disciples, were not eating, but giving thanks, and praying, whilst this sacrament was instituted; and therefore it was proper to be done (and, in probability, was done by our Saviour) in a thanksgiving and praying posture. Neither was there any necessity to take notice of this change of posture; since the change of the action, from *eating*, to *thanksgiving* and *blessing*, sufficiently signifies and infers it. There is no notice taken of our Saviour's rising at all from the tables by any of the three *evangelists* that deliver to us the *institution* of the sacraments; and yet it

is plain, from *John* xiii. 4. that he did rise from that supper, and *washed his disciples' feet*, and *sat down again*, ver. 12. and so he might rise to bless and distribute the holy sacrament : And therefore we have no assurance from scripture, that *our Saviour instituted this sacrament in a common table-posture*, rather the *contrary* seems probable. So that he has left us at liberty to follow the general rules of decency and reason, and what the *scriptures* represent to us a fit, and practised in the like cases.

Lastly, we find the *Apostle* severely reprov-
ing the *Corinthians*, for their irreverence in *receiving* this *Sacrament* ; and threatening them with *damnation* for not *discerning the Lord's body* ; that is, for receiving it as their *common food*, without distinguishing between them by a reverend and religious receiving it. And sure it is but a due *distinction* between *it* and our *common food* to approach the *Lord's Table* with as much reverence as the Jews did their *altar*, at which they never sat down.

Upon the whole, I think we do nothing in this, or any other sacred action, as to *bodily worship* but what is warranted and grounded on the *Holy Scriptures* ; and particularly as to what we do at the *Holy Sacrament of the Lord's Supper*, it is as unjust to suspect or accuse us of worshipping the *Lord's Table*, or the elements of *bread* and *wine*, because we receive them kneeling, as it were to accuse the

Jews of worshipping their *altar* or *sacrifices*, because they worshipped before them, as God commanded them to do, 2 *Kings* xviii. 22. I beseech God to give us true *submission* and *humility of heart*; for the outward expressions of these inward *dispositions of mind* which our *Church* has appointed by *bodily worship*, are certainly such as *God* has *approved*, and holy men have *practised* in *scripture*.

SECT. III.

The Practice of the Dissenters in Bodily Worship.

I. **AND** now I come to you my *friends* who *dissent* from us, to consider how you perform *this part of God's worship*, and to compare your *principles* and *practices* with what I have represented from the *holy scriptures*.

And, first, as to your *principles*. I need not tell you, that you do not allow *bodily adoration* to be any part of *God's worship*: which you cannot but discern to be plainly contrary to the *holy scriptures*, that make it the *most proper* peculiar act thereof, as I have shewed before, *chap. IV. sect. 1. no. 1, 2, 3*. In your confession of faith, *chap. xxi.* prayer, reading scriptures, &c. singing psalms, administration of the sacraments, are reckon'd up as parts of

religious worship, but not a word concerning the worship of the body. Your *directory* doth not only *leave it out*, but *excludes* it, by requiring all to enter the assembly, and to *take their seats and places, without adoration, or bowing themselves towards one place or other*; that is, without bowing themselves at all. A rule directly opposite to natural reason, as well as to the commands of God, and to the examples of his *saints*: And 'tis unconceivable how it should be laid down by a society of men that professed to believe Christ peculiarly present in their assemblies; which yet the authors of your *directory* profess to do, in that very place where they forbid all adoration. Let us then, I pray you, compare their rule with God's word: You have the Bible in your hands, and you look upon it to be your privilege to use it: The *scriptures* say, *O come, let us worship, let us bow down, let us kneel before the Lord our Maker*. Your *directory* says, *let us enter the assembly without adoration or bowing*. Where notwithstanding, it allows, that we in a *special manner appear in God's presence*. Surely you cannot but see, this is not only to lay aside, but to contradict the rules of *scripture*.

II. Your *practice* is conformable to your *principles*, for,

1. At your Thanksgivings or praises, you neither bow, nor stand up.

2. Whereas we, and the Churches of God in all ages, have used to stand up at the solemn

confessions of faith, you have cast out of your religious assemblies, not only *this act of worship*, but the *confessions of faith themselves* ; so material a part of the service of God, as appears from Rom. x. 9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved : For with the heart man believes unto righteousness, and with the mouth confession is made unto salvation.* To profess solemnly that we expect no happiness but from the good pleasure of God, and that we freely acquiesce in his provisions for us, is no small evidence of the submission of our minds to God ; and, upon that account, may be reckoned an instance of external worship, and accordingly many of the *psalms* contain such confessions.

3. You sit, generally, at your public prayers.

4. At the holy sacrament you sit, not only whilst you receive, but likewise at the Thanksgiving and blessing before : And your *directory* imposes this posture on communicants, though contrary to *holy scripture*, in respect of that part that concerns the prayer and Thanksgiving ; and without any *command*, or so much as *example* from scripture, in respect of the sitting at the time of receiving.

5. Too many of your persuasion condemn us, who conform to God's word, in these particulars, as guilty of *superstition* ; and endeav-

our to render our conformity ridiculous ; not being content to lay aside the *commands of God* themselves, but endeavouring likewise to *condemn* and *scoff* at the observation of them in us.

In short, I entreat you to consider, that you have *not any one visible act of adoration amongst you in your assemblies*, except we reckon in this number. That your men *uncover their heads* at prayer ; and yet even this is not required by your *directory*.

III. And now let me a while examine calmly with you, the pretences I have met with, for laying aside this part of *God's worship* ; for it is not probable that any would banish *adoration* out of their assemblies, and alledge no reason for their doing so.

1. First therefore, I find that place of scripture produced to this purpose, *Job. iv. 24. God is a spirit ; and they that worship him, must worship him in spirit and in truth.* Some think that all *bodily worship* is here forbidden, and that only the *worship* of the *spirit* or *mind* is required of us under the *Gospel* ; upon this, some have declared against all *Churches*, or separate places for worship ; others, against all *bodily worship* ; others, against all *sacraments* ; others, against all *vocal prayers, praises and Thanksgivings* : And even in the *Apostle's* time, some were against all *visible assemblies*. And indeed, if we understand this place as some do, that all *bodily worship* is excluded by it, and that it is sufficient to *worship God* in

our *spirits* or *minds* only, I do not see but all these are in the right ; and those who pretend to be above ordinances, and *worship God no where*, are *most conformable to this rule* ; and, next to them, the *silent meetings* of the *Quakers*, without *sacraments*, without *vocal prayers* or *praises*, are the most *spiritual service*. For if *other dissenters* think *bodily worship*, such as *bowing*, *kneeling*, &c. *unlawful* or *unnecessary*, because they are acts of the body, and unfit, on that account, to be offered to God, who is a *spirit* ; why may not the *Quakers* omit the *sacraments*, and the *words of the mouth*, which are *outward things* as well as the other ? Nay, why should not outward teaching or preaching cease ? since the *spirit* is a sufficient teacher, and has promised us, *Heb. viii. 10. I will put my laws into their minds, and write them in their hearts.*—*Ver. 11. and they shall not teach every man his neighbour, and every man his brother, &c.* The principle and reasoning is the same in all these, and will justify the *silent meetings* of the *Quakers* ; nay, the extravagance of *those* that pretend to be *above all ordinances*, as well as the irreverence of *other dissenters*.

But we ought to interpret scripture so as *one place* may not contradict *another* ; and since the *holy scriptures* shew us, that God requires our *vocal prayers* and *praises*, our *visible sacraments* and *adoration*, we ought not to interpret *worshipping in the spirit* so as to ex-

clude these, but rather conclude that they may be offered up to *God* in such a manner as to become proper for *spiritual worship*, or *God* would never have required them.

When therefore our Saviour represents the *worship* he taught the *world*, as a *worship in spirit and in truth*, his meaning doubtless is not to exempt us from *worshipping his Father* with our *bodies*, whereof he himself has given us an example ; but to teach us, that the *outward acts of worship* that we pay to *God*, are only acceptable to him, when they proceed from, and are accompanied with a hearty *submission of our souls* ; and that every act is more or less acceptable, as it has more or less of our hearts and affections in it : But that circumstances of place, and the like, give us no advantage, and are of no value towards making our *worship* acceptable.

This meaning of the words directly answers our *Saviour's* design, which was to shew the *Samaritan* woman that the time was coming, that the *worship* offered to *God* under the *Gospel* would be nothing more acceptable, for being offered at *Jerusalem*, or *Mount Gerizim*, or any other place : But the heart being right, all places were alike. Which was directly contrary to the *Jewish law* ; that allowed no *sacrifice* or *oblation* to be acceptable to *God*, that was not offered at the *Temple*, and consequently their *worship* derived its acceptance

from the place, and not from the heart alone of him that offered it.

We affirm therefore, as our *Saviour* has here taught us, that it is only from the *heart*, or *spirit*, that our *worship* becomes acceptable to *God*, and that the time or place where it is offered contributes nothing to our acceptance : But that in whatever place, at whatever time, in whatsoever posture we offer up our *spirits* and *hearts* to *God*, we are accepted by him.

But then we say likewise, a man who neglects the assemblies of Christians, cannot have a good *heart* towards *God*, because he breaks his command ; that such as do not take care to provide a convenient and decent place, and set it apart for Christians to meet, and to perform *God's worship* in, cannot have a value for it ; that such as neglect the *Holy Sacraments*, want *Faith* in his promises, as well as *obedience* to his commands ; and that those who neglect to *worship* him with their *body*, and to pay outward reverence and adoration when they come into his presence, must want inward submission of their minds, because they do not approach as he requires. If a man truly *worship* *God* in his *spirit*, it will oblige him, if able to perform these outward acts ; and if he be not able, *God* doth not require them.

It is in this, as in faith; *Jam. ii. 18. A man may say, thou hast faith, and I have works : Shew me thy faith without thy works, and I*

will shew thee my faith by my works. After the same manner a man may say, *thou worshippingest God inwardly in heart and spirit, and I worship him outwardly, and in the face of the church with my body.* Shew me thy inward worship without bowing, kneeling, or other bodily act of worship, and I will shew thee my inward worship, and dread of God's majesty by the worship of my body.

From all which it is manifest, that our obligation to worship God in spirit and truth, doth no more exclude bodily worship, than faith does exclude works.

2. The second pretence I have heard for banishing of bodily adoration is much like the first. It is alledged, *that God has no value for it; and that if our hearts are humble and right with God, no matter whether we signify it by outward acts of adoration or no.*

But to this I answer,

1. That God himself is the best judge of what befits his Majesty, and 'tis a sure sign that he valueth a thing when he requires it; since therefore he has commanded us to render him this *bodily worship*; for us to alledge, *that he doth not value it*, is to like setting up our own wisdom above his.

2. The words of our prayers, or praises, and all the *fruits of our lips*, are outward things, as well as the gestures of our bodies, and God values them as little as our prostrating our bodies before him, when the heart goes not along with

them, as appears from *Is. i.* where he shews his abhorrence, not only of sacrifices, feasts and spreading forth hands, but likewise of prayers, *vers. 4.* and *Mark. vii. 6.* *This people honoureth me with their lips, but their heart is far from me, howbeit in vain do they worship me, &c.* Yet to throw vocal prayers and praises out of the service of God, were absolutely to destroy his visible worship; and after the same manner to throw out all outward signs of reverence, such as kneeling, &c. is a fair step to it. For the same God that has sworn, *that every tongue shall confess unto him,* has likewise sworn, *that every knee shall bow unto him, Rom. xiv. 11.* Both therefore are alike required in the worship of God, and both alike insignificant when separated from the sincere concurrence of our hearts. When the meditations of our hearts go along with the words of our mouths, they are acceptable to God; and when the submission of our souls goes along with the worship of our bodies, it is grateful to him, and valuable in his sight, as all other acts of obedience are.

3. Tho' *bodily worship* in itself were a small thing, yet the omission of it may be a great and crying sin, and a great contempt of *Almighty God.* Thus eating the *forbidden, fruit* was in itself a very inconsiderable outward action, and yet being *forbidden,* it was the ruin of all mankind. Thus the washing a man with water, *in the name of the Father, Son, and*

Holy Ghost, is in itself no great matter, yet the wilful omission of it is acknowledged by most to be damnable. Thus kneeling or standing at our prayers, is but a circumstance, yet since God has required it, and *holy men* recommended it by their example, to omit it wilfully may be a great sin, and render our best meant prayers ineffectual. Much more must it be sinful to condemn, or mock at those who practice it according to God's institution.

4. As small a value as you think God has for outward performances, yet it is plain, that you lay great weight upon the doing, or not doing of them. In cases of necessity we think they may be lawfully omitted; but you are taught that in no cases they may be lawfully practised. You are taught rather to stay at home, and not to worship God at all publicly, than to conform in outward gestures, or circumstances. You are advised rather to abstain all your lives from the *Lord's Supper* than receive it kneeling. Now if you think God does hate them so much, upon supposition, that he has not required them, and accounts them a polluting of his ordinance; how must it displease him to omit them, if it appears that he has commanded them, as I think I have made sufficiently plain?

5. I intreat you, my friends, to consider, that whatever *bodily worship* be in itself, yet to throw it out of our public assemblies is of fatal consequence, since it doth in a great mea-

sure defeat the design of them. The great design of *public worship*, is, first, to signify, and testify to the *world*, the sense and belief we have of the *being, power and providence of God to declare his name to our brethren, and in the midst of the church to sing praises unto him, Heb. ii. 12.* And secondly to be a means to beget, stir up, and preserve this sense and belief in one another, *Heb. x. 25.* To both these ends, *bodily and external worship* do very much contribute; and 'tis hardly possible to attain either of them without it. For we cannot see into one another's *hearts*, and therefore we must signify our sense and belief of God in the *public assemblies*, either by *words or actions*, and if possible, by such as are peculiarly appointed by God to this purpose. But in your *meetings* there is no obligation on any one to signify his concurrence with the congregation in any ordinary act of *worship*, either by word or gesture, and therefore this end of *public assemblies* is utterly defeated by you. Your *directory* does not require, or allow the people so much as to signify their assent by adding an *Amen* to the *prayers or thanksgivings* there offered: But on the contrary, you ridicule those that practise in pursuant to the directions and examples in scripture. And as to gestures such as *kneeling, standing, or bowing the body, &c.* you condemn them all as relicts of *idolatry, or superstition.* There remains therefore in your assemblies nothing whereby the people

may testify their belief, or assent to what they hear, which was one design of the *meeting*. Thus by turning all *bodily worship* out of your *assemblies*, you have made void this great end of them, and left no visible distinction whereby any one may signify whether he assents to the *worship* that is offered, or dissents from it. The whole *assembly* being to one another mere *spectators* and *hearers*, not *joint worshippers*.

As to the other end of *public worship*, which is to keep alive, and stir up your affections; you cannot but own that the omission of this outward *worship* is a great hindrance to it. For it must needs be a great check to *devotion* to see a man come into the presence of God in a *christian assembly*, with less reverence, or shew of respect, than into the presence of an ordinary superior; and behave himself less civilly there, than he would do in a *court of justice*. And let people pretend what they will, that can never be suitable *worship* to God, which would be rudeness to a *judge*. And therefore the *Quakers* act much more reasonably, who refuse to take off their *hats*, or pay *bodily worship* to *men*, than other *dissenters*, who pay it to *men*, and refuse it to God. For to do so, must naturally tend to distinguish the awe and sense we ought to have of his majesty, and the belief of his peculiar presence in our *assemblies*, and it is much to be feared, that this proceeds too often from the want of such awe.

6. To conclude, There is a language of gestures rather more significant and moving than that of the tongue ; and he must have a peculiar make of mind, that is not more awakened and affected by seeing a *whole congregation on their knees*, with their *hands and eyes* lift up to *heaven* ; than to see them sitting or leaning, whilst their petitions are offering up to *God*. Words therefore and gestures being only different parts of the language whereby we express and communicate our *thoughts and affections* to *one another*, and *both* being *recommended to us by nature*, and *commanded by scripture*, to be used in the *worship of God*, he who lays aside *gestures*, does sin against the *commandment of God*, as well as he that lays aside *words*. I heartily wish *you*, and all *dissenters*, would consider this : Which if *you did*, I assure myself *you* would perceive this to be a *matter of some moment* ; and neither condemn our *bodily adoration*, nor continue your own (what I must call) *irreverence*.

3. But thirdly, some alledge, for their omitting this part of *God's worship*, that *they do not condemn bodily adoration in his service* ; but that to stand up and kneel in the congregation, is so troublesome to them, that they judge they are better omitted.

To which I answer, that I verily believe that these persons do give the true reason of this practice. For, as it has been shewn before, 'twas of old the reason of people's neg-

lecting *God's service*, and matter of their complaint against it, that *it was a weariness*, Mal. i. 13. But sure, 'tis no less a sin, to lay aside the *commandments of God* for our *ease*, than to change them for the *traditions of men*. 'Tis an effect of our natural corruption, to desire to serve God with that which *costs us nothing*, and without trouble; and most are willing to save their *pains*, as well as their *money*, in his service. But this is a certain sign that they have little heart and affection to it: If they had, it would not seem a trouble to them to shew it, by all the *outward demonstrations* that the scriptures recommend to us. A *devout heart* bows the *body*, bends the *knees*, and lifts up the *hands* in *prayer*, without any trouble. And they have reason to suspect their *own hearts*, that find these demonstrations of reverence to their *Creator* and *Redeemer* uneasy to them.

This very pretence ought to shew you, that it is the negligence and dead-heartedness of people towards *God's service*, that has banished these *bodily adorations* out of it. We think it no disadvantage to our church, that we are forced to acknowledge, that *your way of worship* is *much easier than ours*, to such as are present at it; it being much less trouble to a man that has no value for *religion*, to come into an assembly, and there *sit down*, and lap his *cloak* about him, without being obliged to any *word* or *gesture* that may disturb his *sleep*, or

worldly thoughts, than to be under an *obligation* every moment to signify his *attention* by some *word* or *gesture*, under the penalty of being remarked by the *whole congregation* for his negligence and irreverence; which is the case in our assemblies; and, 'tis to be feared, is the *reason* that some leave us, and go where they may be at ease, and negligent more securely.

4. I confess in the fourth place, there are some that excuse themselves more handsomely, for not kneeling at their prayers, &c. Say they, *We want conveniency, we have no room to kneel.*

To these we answer, that where such a thing is omitted out of *necessity*, not *negligence* or *contempt*, we believe God will not impute it to them, neither do we accuse them for it.

But then we cannot but observe, that this is not the general reason of omitting this part of *God's worship* among you. For,

1. First, It is not your custom to kneel in your public worship, though you have conveniency, as is manifest from the practice in all your meetings; in which I could never learn that any one kneeled: on the contrary you condemn us who do.

2. When you want *conveniency* for *kneeling*, you might *stand* at your prayers; which is a *scripture posture* as well as *kneeling*. You might *bow your bodies* when you come into *God's presence*; you might continue *uncovered* whilst in it: but you omit *all these*, as well as

kneeling; and thereby plainly shew, that your neglect in this point, is an effect of *choice*, not *necessity*.

3. If *kneeling* at *public prayers* be a duty, we are obliged to provide *conveniency* for it; for it is certainly a sin, to suffer any part of *God's service* to be omitted, for want of care. It is as easy to provide *conveniency* for *kneeling*, as for *sitting*, in *public assemblies*: And if we consider how careful most people are to provide seats for their ease, and how negligent to make any provision for *kneeling*; 'tis but too manifest a sign (whatever is pretended) that they are much more zealous for their ease than for the service of *God*.

But what *conveniency* is it that men desire? It is easy for them to have as much *conveniency* as *St. Paul* and his congregation had, when they *kneeled* on the *shore*, *Acts xx*. If they had the *devotion* of *St. Paul*, they would not fail to imitate his example: *Be ye followers* (saith he) *of me, as I am of Christ*. *St. Paul* followed the example of *Christ* in this particular; and surely we ought to follow his, except we think ourselves grown wiser than he was, or prefer our ease to our duty.

But the truth of the matter, as it seems to me, is, that your neglecting to kneel at the *most solemn* of all *Christian ordinances*, the *Lord's Supper*, does harden you against *reverence* in the other parts of *divine worship*. And it is no wonder it should do so; for if *reverence*

be not thought necessary in that duty, it may well seem unnecessary in any other.



CHAP. V.

Of the LORD'S SUPPER.

SECT. I.

What the Holy Scriptures prescribe concerning the frequency of celebrating it.

I. **THE** *first* main and substantial part of the ordinary worship of God, in the assemblies of Christians, is, the celebration of the Lord's Supper. It is not to be expected that I should treat concerning the preparation requisite in the receivers, or any of those other circumstances which are generally agreed on as necessary in this matter, and concerning which so many excellent treatises are extant. I shall confine myself to one point, and that is the frequency of it, as a public act of worship; and examine, First, What the institution and practice of the church of God, in scripture, teach us, as to this particular. Secondly, Compare our practice therewith. And, Thirdly, The practice of those who differ from us.

As to the *frequency of celebrating the Lord's Supper*, I find many people of opinion, that the scriptures have determined nothing in it; and that therefore it is entirely left to the discretion of the *ministers*, how often they will celebrate it, and to the people, how often they will receive it: And that on this account, every one is left to judge for himself, when he will be a partaker of it, as he thinks it most for his *comfort and edification*; which makes the *celebration and receiving* it so *arbitrary* a thing, that many never *receive* it at all. And the universal neglect of it is become one of the *crying sins of these kingdoms*, and a great objection against the *Reformation*.

But if we consider the *institution* of this *sacrament*, it will help us to give a right judgment, as to the *obligation* of the *frequency* that lies on us. I shall endeavour to make this plain in the following particulars.

1. Our *Saviour*, when he had *blessed, broken, and delivered* the bread to his *disciples*, commanded them to *Take, eat, and do this*, that they saw him do, *in remembrance of him*: And when he had *blessed the cup, and given it to them*, he commanded them to *drink all of it*; and *as often as they drink it, to do it in remembrance of him*, 1 Cor. xi. 26. Now I conceive the most natural interpretation of these words of our *Saviour*, *Do this in remembrance of me*, and *This do ye as often as you drink it, in remembrance of me*, to be, as if he had said,

“ We have now celebrated together the *Jewish*
 “ *Passover* in remembrance of our forefathers’
 “ deliverance out of *Egypt*. But I am about
 “ to purchase for you by my death a much
 “ more glorious deliverance from the slavery
 “ of *sin*, and the power of *hell*. And I order
 “ you for the future to do this (which you see
 “ done by me) in remembrance of me, as what
 “ you have hitherto done, has been in remem-
 “ brance of your deliverance out of *Egypt*.”
 From this *institution* it appears,

1. That the *Lord's Supper* is substituted in the place of the *Passover*, which was commanded by the *law* to be celebrated once in the year; and that in a place appointed by God, where all *Israel* were to assemble for it.

2. That our *Saviour* has confined us to no place, or prefixed time for the *celebration of his Supper* that succeeds it; which makes it much more easy for us to observe it, and renders us much more inexcusable if we neglect it.

3. Since our *Saviour* has taken off the confinement to time and place, that made the *Passover* such a burthen, it follows that they who celebrate it seldomer than the *Jews* did their *Passover*, must needs have less regard to the memory of Christ's death, and the deliverance wrought by it, than the *Jews* had to their deliverance out of *Egypt*: There being no other imaginable reason that can tempt them to neglect purifying themselves for this solemnity of *worship*, and frequenting it, but the deadness

of their *hearts* towards *Christ*, and the want of *sense, gratitude and love* towards their Master.

4. Christ's positive command to *do this in remembrance of him*, &c. must oblige us in *some* times, and in *some* circumstances: And there can be no better way of determining *when* we are obliged to do it, than by observing when *God* in his goodness gives us opportunity, for either we are then obliged to do it, or else we may choose whether we will ever do it or no; there being no better means of determining the frequency, than this of *God's* giving us the opportunity. And the same rule holding in all other general positive commands, such as in those that oblige us to *charity*, we may be sure it holds likewise in this. Therefore whoever slight, or neglects any opportunity of *receiving*, which *God* affords him, does sin as certainly as he, who, being enabled by *God* to perform an act of *charity*, and invited by a fit object, neglects to relieve him, or shuts up his bowels of compassion against him concerning whom the scripture assures us, that *the love of God dwells not in him*: And the argument is rather stronger against him who neglects this holy sacrament; for how can it be supposed that man has a true love for his *Saviour*, or a due sense of his *sufferings*, who refuses or neglects to remember the greatest of all benefits, in the easiest manner, though commanded to do it by his *Redeemer*, and in-

vited by a fair opportunity of *God's* own offering.

5. It is manifest, that if it be not *our own faults*, we may have an *opportunity* every *Lord's day* when we meet together; and therefore that Church is guilty of laying aside this *command*, whose *order of worship* doth not require and provide for this practice. Christ's *command* seems to lead us directly to it: For *do this in remembrance of me*, implies, that Christ was to leave them, that they were to meet together after he was gone; and that he required them to remember him at their meetings whilst he was absent. The very design of our public meetings on the *Lord's day*, and not on the *Jewish Sabbath*, is to remember and keep up in our minds a sense of what Christ did and suffered for us, *till he come again*; and this we are obliged to do, not in such a manner as *our own invention* suggests, but by such means as *Christ himself has prescribed to us*; that is, by celebrating this *holy Sacrament*.

It seems then probable from the very *institution* of this *Sacrament*, that *our Saviour* designed it should be a part of *God's service*, in all the *solemn assemblies* of *Christians* as the *passover* was in the yearly assemblies of the *Jews*. To know therefore *how often* Christ requires us to celebrate this *feast*, we have no more to do, but to enquire *how often* Christ requires us to *meet together*: that is, at least every *Lord's day*.

II. And the same is farther manifest, in the second place, from the *examples* of the *Apostles*, and of the *Churches of God* in the *New Testament*. They cannot be supposed but to have *understood* what Christ meant by these words, *do this in remembrance of me*; and if it appears that they did make this *feast a constant part* of their *ordinary worship*, we may safely conclude, that Christ meant it should be so. And here 'tis observable, *That we do not find any solemn stated meeting of Christians for worship in the whole New Testament without it.*

At first the disciples had their meetings every day, and then they likewise daily received this Sacrament, *Acts ii. 46.* *And they continued daily with one accord in the temple, and in breaking bread from house to house:* and St. Paul supposes that their meetings together was on purpose, and with express design to celebrate this feast, *1 Cor. x. 20.* *When ye come together therefore into one place, this is not to eat the Lord's Supper;* which intimates, that one main design of their coming together, was and ought to have been *to eat the Lord's Supper*; though by their misbehaviour they so corrupted the ordinance, that it could not be called *his Supper*.

If one should now reprove Christians, whom they observe to misbehave themselves in Church, in these words: *When you come together into one place, that is not to hear the word of God preached to you; for one is talk-*

ing and another is sleeping; would not every body conclude, that in the opinion of the reprover, the hearing of the word of God preached ought to be one end of their coming together? And then surely the Apostles saying, that when you come together into one place, this is not to eat the Lord's Supper, &c. gives us ground to conclude in his opinion, eating the Lord's Supper ought to be one constant end of our coming together. Which is further manifest from the advice he gives them, verse 33. Wherefore, my brethren, when ye come together to eat, tarry one for another. One end therefore of their coming together, was, as children come together in a family at meal time, that is, to be fed at their father's table: for what the Apostle called in the former verse, coming together into one place; in this verse he calls, coming together to eat; intimating, that a main end of their coming together into one place was to eat.

2. When the meeting of Christians came to be fixed to the *first day of the week*, or the *Lord's day*, the *breaking of bread*, was likewise brought to the same day: So *Acts. xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.* From which words we may conclude two things: first, that the first day of the week was the disciples' time of public worship. Secondly, that the breaking of bread, or celebrating the holy *Eucharist*,

was a part of that worship. The scripture is as plain for one as the other. There have been some disputes raised about changing the day of worship from the last to the first day of the week, and this place is usually produced to justify the change; and sure the same place is as clear for the celebration of the *Lord's Supper* on that day, as for the *observation* of the *day itself*, instead of the *sabbath*. And therefore whoever wilfully passes the *Lord's day* without it, doth not observe it as the scriptures from the practice of the disciples, direct us to do.

4. I have endeavoured all along to confine myself to the plain words of *scripture*, and to use such arguments only, as the meanest persons might be able to judge of from their *Bibles*: Yet in a controverted place of *scripture*, concerning the meaning of a command of Christ, relating to some positive duty, I take the constant practice of the church from the apostles downward, to be a good means of determining the sense of it: and as there is not any example of a stated assembly for worship in the *New Testament* without the *Lord's Supper*, so I think there is not any example of that nature in all *antiquity*. For the truth of which, I appeal to those that are skilled in it. The nearer we come to the apostles, we shall still find the *Lord's Supper* the more punctually observed, as a constant part of the ordinary service of the church: And 'tis remarkable,

that when first some who had been present at the prayers and preaching of the church, began to go away from the *public assemblies* without receiving, (which was a corruption that came in about three hundred years after Christ,) it was looked on as so great an innovation and breach of the *scripture rule*, that the church decreed whosoever was guilty of it should be excommunicated. So, particularly the ninth of those commonly called the *Canons of the Apostles*, and the second *Canon of the Council of Antioch*. Thus the practice of the church continued for many ages. And though the generality of men could not be persuaded constantly to partake of the *Lord's Supper*, after the discipline of the church was dissolved, and the piety of men began to cool, yet still it was celebrated on the *Lord's day*, according to the first settled *practice of the church*.

5. And indeed the corrupt practice of the solitary masses of the *papists*, is a further evidence of its being counted originally a part of the ordinary worship of God. I think it is confessed by all, even by the *papists* themselves, that those masses had their original from the universal corruption and negligence of Christians; for whilst the people had either piety or zeal, they communicated with the bishop, or ministers, in every *assembly*, at least a competent number of them: But when piety and devotion were in a manner lost in the corrupt ages of the church, it came to pass, that,

though the minister consecrated the elements every *Lord's day*, according to the example of the *holy scriptures*, and *antiquity*, yet he could prevail with few or none to receive with him, but was often forced to receive alone. This was a great corruption, and a falling from the *scripture* precedent; but the *Roman church*, instead of reforming the abuse, by obliging the people to receive as formerly, corrupted her principles, as well as practice, and decreed it lawful and sufficient for the *priest* to receive alone. Yet this abuse shews us what should be, and what has been the *practice*; and that the *church* has constantly reckoned the *Lord's Supper*, as an ordinary part of *public worship* in *Christian assemblies* on solemn days; and sure then to lay it aside can be termed no less than an *invention* of our own, since we can neither in *scripture*, or in the church of God for 1400 years together, (which is a sufficient commentary on the *scripture text*,) produce one example of a stated solemn Christian assembly without it.

SECT. II.

The Practice of our Church as to frequent Communions.

I. **HAVING** thus considered the rules and examples that the *scriptures* afford us in this

point, let us in the second place compare the *rules and practices of our church* with this pattern. I will not pretend that they come fully up to it, this being the most defective part of the *Reformation*; but I doubt not, on view, it will appear, that *our church* comes nearer the *scripture* precedent, than perhaps any other.

'Twas the design of the *Reformation*, to throw out the corruptions of the *church of Rome*, and to bring things back to what was practised in the *apostles'* time, and in the purer ages of the *church*. And as to the present point before us, our *reformers* found two corruptions crept in by time: The first was, that the *priest* received the *Lord's Supper* alone; without the people, which destroyed the nature of this *holy sacrament*, as a communion; the second was, that the people thought they had sufficiently observed the *Lord's day* if they saw mass, without understanding it, or receiving. Our *church* therefore, to *reform* the first of these, ordains, that there shall be no communion except four (or three at the least) communicate with the priest. So where three are willing to receive, the ministers may proceed to the *holy communion* every *Lord's day*. For our *Saviour* has promised, that *Where two or three are met together, he will be in the midst of them*.

Three therefore make a congregation, and have a title to the ordinances of *Christ*; and there is no reason that the obstinacy or negli-

gence of others should hinder such as are willing from worshipping God, according to his institution; and therefore our *church* has taken care to provide for them, by ordering that some part of the communion service be read every *Lord's day*; both with design to put all the people in mind of their duty, and to accommodate such as can be prevailed on herein to live up to the *rules* of *scripture*, and the practice of the primitive church.

2. 'Tis ordered, that in cathedral and collegiate *churches* and *colleges*, where there are many *priests* and *deacons*, they shall all receive the *communion* every *Sunday* at the least.

3. That every *parishioner* shall communicate at least three times in the year, whereof *Easter* to be one, and surely such as cannot fit themselves so often, must, in their own opinion, be out of the state of grace, and deserve to be excommunicated by the church.

4. Lastly, As to our practice we have prevailed so far, that universally the *Lord's Supper* is celebrated *thrice* every year; and where either our persuasions, arguments, or entreaties can prevail with our people, we have monthly communions; and in cities and large towns, by the changing the *monthly days* in several churches, people that are devoutly disposed, have opportunities of receiving weekly: And we have reason to bless God that our church wants not some, and I hope I may say many such,

5. Upon the whole, it must be confessed, that to hold solemn assemblies of Christians without communicating, is a corruption of *Popery*, and came in by dissolution of manners, and slackening of the discipline of the church; and though we have not been able to root out and reform this *popish practice* entirely, yet we have done our *endeavour*; and, by God's blessing, may say, we have made some progress in it; insomuch, that if we take that for *ordinary* which has a constant fixed time for its observation, the *holy sacrament* is an *ordinary* part of our public service of God.

And I verily persuade myself, that by God's assistance we should have brought our people before now to the scripture order of constant weekly communicating, had not the ill example and obstinacy of those that separate from our *church*, encouraged them in their negligence, and weakened our discipline: For our *church* orders *non-communicants* to be presented and punished: and our ministers do not generally flatter the people in their sin, or dissemble their duty in this point; but frequently and earnestly, by *sermons*, *admonitions*, and *treatises*, purposely published to this intent, press them to it; and therefore we are blameless before God and man. Nor is it our fault that the practice of our people is not reformed, according to the pattern of the *apostolic church*, and the rules of *our own*: So that we cannot be accused of laying aside the *commandments of*

God, or of teaching any doctrine of our own invention in this particular; though we are yet too far short of the *primitive practice and institution*.

SECT. III.

The Practice of the Dissenters about frequency of Communicating.

I. I COME now (according to my former method) to *you*, my friends, who *dissent from us*, and intreat *you* to examine, with *me*, your principles and practice, by these scripture rules and examples: and here first I must observe to you, that you have no fixt or set *times* for the administration of this Sacrament; on the contrary, your *directory orders*, that *the times how often this is to be celebrated may be considered and determined by the Ministers and other church governors of each Congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge*: By which rule, the *Lord's supper* is excluded from being any ordinary constant part of God's service, it being referred to the discretion of the *Ministers and elders* of each congregation to determine, as in other occasional things, how often the people shall have the comfort of it. It had been as reasonable to refer it to their discretion how often the people

should have the comfort of hearing the scriptures read, of joining in the praises of God, or in prayers to him: which yet they determine *they are obliged to every Lord's day*. Had they made the same rule for the holy communion, they had, indeed, conformed to the scripture precedent, and might have pretended to some reformation: but to leave the celebration of this feast altogether discretionary, I have shewed to be directly against what we find practised in the scripture.

II. Whereas it is a corruption of *popery*, to suffer the *people* to be present at the public assemblies for worship and celebration of the *Lord's supper*, without being obliged to receive; your teachers, instead of endeavoring to reform this *abuse* and *innovation*, have fallen into another practice as unprecedented in *scripture*, the excluding this sacrament intirely from your ordinary *solemn meetings*. And truly, in this point, you seem more inexcusable than the *Papists* themselves; for the *Papists* order the elements to be consecrated every *Lord's day*, and distributed to those that desire it: but *your teachers* neither offer it to the *people*, nor invite them to it; nay, so far are they from it, that they do not so much as *afford an opportunity* to those that desire to be constant receivers: which is plainly to multiply the abuses introduced by *popery*, instead of *reforming* them.

III. They rarely press their *people* to commu-

nicate: they have few *sermons* or *discourses* to that purpose; and many of them condemn our zeal, for endeavouring to restore the *constant communion* preceded in scripture.

I must farther make *you* sensible, that *your practice* is yet worse than *your principles*.—Your *directory* owns, that the *communion, or supper of the Lord, is frequently to be celebrated, &c.* but it fares with this, as with all other indefinite rules; they signify only, that *people* may do what they *please* in the case. Nobody can *certainly* tell what *frequently, many, often, or convenient*, signify; and therefore, where only these words are used in a rule, it is little better, than to have no rule at all, as appears in this very case: for, when *people* were relaxed from the particular and certain rules of our church, by the first breaking off of those of *your persuasion* from us, the *Lord's supper* was laid aside wholly, for several years, by some *congregutions*; and at last too many came to look on it as a matter of no constant necessity. I appeal to *you*, whether it is not yet reckoned a great thing among many of *you*, if once in a year or two a communion be celebrated in one of your meetings: nay, among some of *you*, it is often omitted for several years together; and in some places, for ten or more. I fear I may say, your *people* generally have *too little sense of the obligation* of receiving it at all; and your ministers indulge them so far in this *corruption*, that a man may live comfortably amongst

you, and with the reputation of a professor, to thirty or forty years of age, and never receive at all: and by the best enquiry I could make, I could not compute that one in ten that go to your meetings ever receive, through the whole course of their lives, notwithstanding Christ's positive command to do it in remembrance of him. So unhappily are men overseen in laying aside the commands of God, for their own inventions. I should be glad to find that I were mistaken in this computation: In the mean time, you must give me leave to tell you plainly, that this practice of rare or no communion, is so peculiarly your own, that I think you are altogether singular in it; and are so far from having any precedent for it in scripture, that I doubt whether any precedent can be found for you, even amongst the most degenerated or barbarous people that ever called themselves christians.

And therefore, if you have either any true regard for scripture, or reverence for the constant and universal practice of the church of God, you ought to reflect upon your practice herein; and consider how you can answer it to God, or your consciences.

I will not examine the reasons, commonly given for your omissions in this weighty affair, since it is manifest no reason of man's invention ought to be admitted for direct disobedience to Christ's command. If you are christians in earnest, you ought, as often as you have opportu-

nity, to remember the great *love* of our *Lord* and *master*, as he has commanded; and *your* ministers ought to take care to afford *you* frequently such *opportunities*. If *you* or *they* neglect this, I do not see how *you* can with *reason* insist so much on the *purity* and *observation* of Christ's *institution*.

FINIS.



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NO UNION WITH ROME.

AN ADDRESS

TO THE

MEMBERS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA,

OCCASIONED BY THE

UNJUST ACCUSATION OF A TENDENCY IN OUR COMMUNION

TOWARDS THE ERRORS OF THE

PRESENT CHURCH OF ROME.

BY THE

REV. SAMUEL FARMAR JARVIS; D. D. LL. D

"In necessariis, unitas; in dubiis, libertas; in omnibus, caritas."

SECOND EDITION.

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PREFACE TO THE SECOND EDITION.

THE Author has just learned from the publisher that in less than three weeks the whole of the first edition has been exhausted, and a second required. For this he rejoices; not from personal motives merely, but from the belief that his "Address" has done some good to those for whom it was intended.

No note of disapprobation has reached his ears excepting from the angry sects who are resolved that we must and shall be Romanists, whether we will or no. By such the "address" is spoken of as last *and* least. Be it so. For this he also rejoices, and the Church of his love must be glad. The concession proves her strength. Our Holy Mother hath her quiver full, and will not be ashamed to speak with her enemies in the gate.

"The Address" it is said "is Protestant without, and Catholic within." Even so: like the Church which it defends: PROTESTANT, *as to all the errors without*—CATHOLIC, *as to her communion within*.

But "the author acknowledges that he belongs to the reformed branch of the Catholic Church: and as a branch is a part of the tree, he hereby admits that his Church is not Protestant but Catholic." If our adversaries are so ignorant or so dishonest as to confound Catholic and Roman, they aid the cause of Romanism. We are not responsible for their darkness or perversion. We believe the "One, Catholic, and Apostolic Church," of the Nicene creed; and so did their forefathers, though imperfectly and mixed with error.* But what they professed, we not only profess but prac-

* "The whole body of men throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called *the visible Catholique Church of Christ*."—Declaration of the faith and order owned and practiced in the Congregational Churches, Lond., 1659; 4 to p. 18.

tice ; for that faith is embodied in our daily worship. Let any one take the Prayer-Book, and read all its services faithfully, and then say, whether he can detect a single sectarian expression ? a single thought which the Catholic Church, in the true sense of that much injured phrase, has not from the beginning and every where received ? The whole ritual is equally remote from the peculiarities of Romanism or Puritanism. Rome cannot condemn our services as unscriptural, unprimitive and untrue. All she can say is, that they do not come up to her standard. The various sects of protestants, when unblinded by passion, are forced by their own standards also to make the same acknowledgment.

But it is further said, that in the second part of the " Address" the points of difference pointed out by the author are few in number. This is also true ; *for he confined himself to the declaration of THE ORIGINAL PROTESTANTS.* Let any one examine the Augsburg Confession, and he will see that the *Protestants* originally wished to *reform*, not to *divide* the Church. They had not arrived at that unenviable state of confusion and discord which abandons all that is divine in the institutions of the church ; which reduces christianity to an unorganized heap of individual atoms ; which boldly denies the necessity, because it despairs of the possibility of Union.

But " the author has said nothing about justification by faith only ; or against the merit of good works, the distinction of mortal and venial sins, purgatory, &c. &c." True ; for he contented himself with asserting that the thirty-nine articles in which all those points are considered, are binding upon the conscience of every clergyman of our Church. If a man is profligate enough to violate the sanctions of conscience, he may come into the sacred ministry of the Church, holding pestilent errors. The masked Arian or Socinian, the masked Puritan, or the masked Jesuit may come in. But is the Church responsible for this ? If the parties are honest, they cannot come into the ministry without the renunciation of their several errors. The danger is not entirely on the side of Rome. Let us take the fundamental truths of the mystery of godliness recorded by St. Paul, 1 Tim. iii. 16. Not one of these has been denied by the Church of Rome. Would that we

could say the same of the disciples of Luther and Calvin, or the descendants of the Puritans !

It remains, then, for us, with tranquillity and patience to pursue the great and true principles of the English Reformation. These are reducible to three heads :

1. To recover the original customs and privileges of the British Church :
2. To restore the doctrines of the scriptures according to the consentient interpretation of Catholic antiquity.
3. To bring back the government, discipline and ritual, as far as practicable, to the general analogy of practice at the time of the fourth general council, or the middle of the fifth century.

As to the first of these principles, the author is prepared, and if proper encouragement be given, will hereafter proceed to show, that even when the patriarchal power had already insinuated itself into the Church, Britain was one of those countries which, in the language of the canonists, was *autocephalous*, i. e. had in itself an inherent jurisdiction, independent of any foreign power. And if such was the fact with regard to Britain, it would be absurd to maintain that the United States, a country not known when the patriarchate of the West was conceded to the Bishop of Rome, and colonized by Britain after she had recovered her independence, can of right become dependent on the Papal See.

As to the second, there is a clear distinction between the traditions maintained by the Church of Rome, and the traditive interpretation of the scriptures maintained by the English reformers. Even Chillingworth, who will not be accused of any undue leaning towards Rome, has said " If there be any traditive interpretation of scripture produce it, and *prove it to be so, and we embrace it*. But the tradition of all ages is one thing ; and the authority of the present Church, much more of the Roman Church, which is but a part, and a corrupted part of the catholic Church, is another."—*Rel. of Prot.* chap. ii. 89.

As to the third, the intention of the reformers was hindered from being fully carried out by the opposition, first of the Papists, and afterwards, of the Puritans. It was a favorite object of Cranmer and Ridley to prepare a code of Canon Law, which should embrace all that was primitive and Catholic. Archbishop

Parker endeavored to do the same thing. At both periods were these salutary endeavors defeated, by opposite factions ; so that at present the Papal Canon Law is in force in England in all cases where it has not, by special statute, been abrogated. Happily the Church in the United States is freed from this incumbrance, but she has unhappily fallen into the opposite condition, of an extremely loose and imperfect system of jurisprudence. She needs a complete digest of Canon law. If she had such, her distinguished Civilians and Lawyers would not run into the mistake of arguing from the principles of civil law, or be governed by fanciful analogies derived from the political constitutions of temporal governments. The kingdom of Christ, though *in* the world, is not *of* the world ; and though, from its admirable divine organization it can flourish under the frowns of a despot, or amid the phrenzy of a madened people, any undue connection with human polity, serves only to debase and degrade it.

S. F. J.

Middletown, October 5, 1843.

NOTE ON THE WORD DAHIN in p. 23.

In the liturgy quoted by the author, the Pastor is directed to administer "die geheiligten Zeichen" the hallowed or consecrated symbols with these words, "Dieses Brod," spricht Christus, "ist mein Leib, der für euch *DAHIN* gegeben wird," &c. The question is, what is the force of *dahin* ? He supposed that it referred to "dieses Brod," and that the whole sentence meant "Christ's body" given for the person receiving, is conveyed to him under the holy symbol of bread.' But a German gentleman to whom the subject has been referred, says that "*dahin*" is only a separable particle, belonging to the verb *geben* ; and that both together signify, to sacrifice or give away. It would be presumption in a foreigner to contest a point like this with a native ; yet there are two difficulties in my way, and these I take the liberty to express.

1. Luther's translation of our Saviour's words, Luke xxii. 19, has merely *Das ist mein Leib der für euch gegeben wird*. Why did the liturgy from which I quote substitute "Dieses Brod" for "Das" and insert *dahin* before *gegeben* ? All the other Liturgies read *gegeben*, except that of Zurich which has "*hingegen*."

2. If *dahingegeben* signifies "is sacrificed," then the whole expression in the Liturgy means "*This bread is my body which for you is sacrificed.*" Does not this translation assert the real presence of Christ's sacrificed body in the bread still more strongly than the translation given by me ? Let it be remembered that this was spoken by our Lord the evening before the crucifixion, and that *is sacrificed* must apply to the time then present. All this is perfectly intelligible if we understand, as the ancient Church understood it, that our Lord then acted as a priest offering that body symbolically which on the morrow was actually to be crucified and slain.

TO THE MEMBERS
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA.

BRETHREN:

THE present is a period of rebuke and blasphemy. We are assailed on the one hand by the prelates of the Roman communion; on the other, by countless numbers among the protestant sects. All unite in nothing but in animosity towards us. Even the political press have opened their mouths against us; and that, too, in a country which professes to tolerate every shade of religious faith and opinion. The protestant sects raise the alarm-cry that we are papists, either openly or in disguise; the prelates of the Roman communion, help on the clamor in hopes of profiting by our discord, and repelling, the more easily, our claims as the Reformed Branch of the One, Holy, Catholic, and Apostolic Church.

Under other circumstances, it might be deemed presumption in a presbyter, even of the oldest of our dioceses, to address the Bishops, Clergy, and Laity throughout the United States. Under the present, I trust that I shall be exonerated from so weighty a charge, for the following reasons:

In the first place, almost from the beginning of my ministry to the present hour, I have been compelled, by the situation in which I have been placed, to defend the claims

of our communion as a sound branch of the Catholic Church—not justly liable to evil report, for a tendency either to Popery or to Puritanism.

In the next place, I have been, for six years of my life, a resident in Italy, where I could see, with my own eyes, the workings of the Romish System, when free from the restraints imposed by a hostile public opinion. From my intimate acquaintance with many of the most distinguished members, both clergy and laity, of the Roman communion; from my speaking the language of the country, and mixing freely with all classes of people; and above all, from the care which I took to distinguish between the theory and practice of that communion; I feel that I have a right to be listened to, as a competent witness.

In the third place, I think that from the whole tenor of my life, I cannot be accused of want of candor, or of a desire to magnify the points of difference unhappily existing between the Roman Schism and ourselves on the one hand, or between the protestant dissenters and ourselves on the other.

For all these reasons, I hope you will give credit to my sincerity when I assert the **FIRM CONVICTION**,

First, that no man who faithfully studies Holy Scripture and ancient authors, can detect any departure from the same in the established formularies of the Protestant Episcopal Church;

Secondly, that, with the exception of a few indiscreet and badly-balanced minds, no member of our Church who faithfully studies Holy Scripture and ancient authors, can be decoyed from our Catholic communion, into the embraces of the Church of Rome;

And thirdly, that the time will come, when the candid and intelligent members of the Roman communion in this country, will renounce the thralldom of a foreign potentate, and unite with us on terms of mutual charity, in **THE ONE COMMUNION OF THE HOLY CATHOLIC AND APOSTOLIC CHURCH.**

Before we begin to discuss the subject of an approximation towards Popery, we ought to define what Popery is. Until this is done, we are but beating the air; and the origin of almost all the unhappy disputes which are beginning to agitate our country, is the vagueness, on this subject, of popular apprehension. Ignorance is apt to be panic-struck; and fear starts backward even at the sound itself has made.

“Homine imperito, numquam quidquam injustius est.”

A writer, who is very far from being impartial, and who is either a Dissenter or an Erastian member of the Church of England, has, in speaking of the unhappy times of Charles I., made the following admissions: “The charge of inclining towards Popery, brought by one of our religious parties against Laud and his colleagues with invidious exaggeration, has been too indignantly denied by another. Much, indeed, will depend on *the definition of the obnoxious word*; which one may restrain to an acknowledgment of the supremacy in faith and discipline of the Roman See; while another comprehends in it all those tenets which were rejected as corruptions of Christianity at the Reformation; and a third may extend it to the ceremonies and ecclesiastical observances which were set aside at the same time. In this last and most enlarged sense, which the vulgar naturally adopted, it is notorious that all the innovations of the school of Laud were so many approaches, in the exterior worship of the Church, to the Roman model.”*

Waiving all remarks upon the first and last sentences of the foregoing paragraph, which partake of the tone and character of the author's sentiments, I wish to confine your attention, Brethren, to the three categories under which he has arranged the several definitions of Popery. They may

* Hallam's Constitutional History of England, vol. 2. chap. viii. p. [85] Boston ed. 1829. vol. 2. p. 84.

be called the middle and the two extreme colors, into which the prism of human infirmity and corruption has broken the rays of the Sun of Righteousness.

First Definition.

AN ACKNOWLEDGMENT OF THE SUPREMACY IN FAITH AND DISCIPLINE OF THE ROMAN SEE.

This definition is sufficiently broad to include all persons who adhere to the Roman communion. But among those there are infinite shades of opinion, from the *Jesuit*, who may be called the *ne plus ultra* of Popery, to the *Jansenist* who stands on its lowest verge.

There are those among the clergy, more especially of the monastic orders, who look upon the Pope as God's vicegerent, superior to all earthly potentates, the only Bishop by divine right, the supreme arbiter on earth of all questions as to faith and discipline, and infallible in the sense of unerring judgment arising from plenary inspiration. I have heard such frequently declare, that no weapon formed against the Pope can prosper; and they generally illustrated their meaning by speaking of the fate of Napoleon. As long as he faithfully adhered to the Pope he was victorious; when he attempted to oppose the Pope, his fortunes declined; and when he had made the Pope a prisoner and treated him with contumely, he was himself hurled from his throne to die, an excommunicated outcast, on a speck in the ocean. Such persons generally consider the commencement of the Reformation by Luther in 1517 as proceeding from the spirit of the bottomless pit, and alike subversive of temporal and spiritual authority. The institution of the Jesuits in 1540, was, in their view, a counteracting operation of divine providence; the suppression of that order in 1773, the triumph of an Infidel philosophy; its restoration by Pius VII. August 7th, 1814, the resuscitation of the altar and the throne.

Widely different from these are the followers of Bossuet in the famous propositions of 1682.

The declaration of the clergy of France touching ecclesiastical power, dated March 19th in that year, and signed by the Archbishops, Bishops and representatives of the clergy, set forth,

1. That as the kingdom of Christ is not of this world, kings and sovereigns are not subject to any ecclesiastical power in things temporal, cannot be directly or indirectly deposed by the authority of the keys of the church, nor their subjects absolved from their oaths of allegiance ;
2. That the decrees contained in the IV. and V. sessions of the council of Constance are in full force ; consequently,
3. That the use of Apostolic power must be regulated by canons framed by the spirit of God and consecrated by the reverence of the whole world ; and hence,
4. That although the decrees of the supreme pontiff appertain to the churches, all and singular, yet, that in questions of faith his judgment is not unreformable, unless it has the consent of the whole church.

This declaration, as it made the power of the Pope subordinate, and denied his infallibility, was very distasteful to the Roman See. The decrees of the IV. and V. sessions of the council of Constance, to which it refers, maintain,

That as a general council represents the Catholic Church militant, it derives its power immediately from Christ, and therefore not from the Pope ; that every office and dignity in the same and consequently the papal, is amenable to it ; that the then Pope, John XXII., and all the prelates present at that general council, enjoyed a plenary freedom ; and therefore, that if the Pope should leave the city of Constance without the permission of the council, and should fulminate, or had fulminated, decrees against it, all such decrees should be considered null and void.

In the struggle occasioned by the propositions of Janse-
nius, the power of the Roman See was still further called

in question. The Jansenists were willing to admit a primacy in the chair of St. Peter, but they denied the infallibility of its decisions. They were for restoring the ancient discipline of the Church; and they exposed the corruption of the Jesuits both as to faith and morals with such power, that the writings of Nicole, and Arnauld and Pascal, will live as long as the French language. In conversation with a celebrated Jansenist Bishop, he declaimed with so much energy against the idolatry and corruption of "the Court of Rome," that I could not help saying to him, "Monseigneur, I see but little difference between us. *You* speak of the corruptions of the *Court* of Rome; *we*, of the corruptions of the *Church* of Rome."

The progress of the French Revolution and its tendencies against all religion, greatly checked the spirit of reform and freedom which was beginning to operate largely within the communion of the Roman See. A French writer, speaking of the re-establishment of the Jesuits in 1814, observes: "There are no states in which, during the last ten years, they have not re-established, insinuated, or enlarged themselves. In France their existence and increase are incontestible facts; and the necessary consequence, which strikes equally all eyes, is the re-production of ultramontane principles.* Intolerance is preached publicly; Bossuet is accused of imprudence and almost of heresy; and if they do not yet reclaim the rights of the Pope over the crown of kings, it is because the time is not yet come to declare openly all that they think. Thus the Jesuits, re-established by the Court of Rome, render to the Court of Rome service for service, promising it at the same time to do better in future."†

* Ultramontane properly signifies, beyond the mountains; that is, beyond the mountains which separate Italy and Spain from France. Hence this phrase has been much used by French writers to denote those extreme opinions as to the papacy, which distinguished the two countries thus separated from their own.

† Guadet *Esquisses historiques et politiques sur le Pape Pie VII.* Paris, 8 vo. 1824, p. 29.

This work was written in 1824, and in 1828 I went to Italy. While there, the revolution of July 1830 occurred, by which Charles X. was driven from his throne, and the house of Orleans became the ruling dynasty, in the person of Louis Philippe. The devotedness of Charles to the Jesuits and the See of Rome was the ultimate cause of his fall; and it was amusing enough to see what shoals of that order, "the Pope's black troops," as a Flemish painter of the Roman communion called them to me, were continually passing from France into Italy. Thence they were sent into other regions, and the United States have received and are receiving their full contingent.

Among the clergy, but few remain who have the courage to call themselves Jansenists. I had introductions to several when I went to Italy, and I found them learned, modest and unassuming. Being assured, from my coming as I did, that I should not betray their confidence, they spoke to me very unreservedly. In the event of a political revolution in Italy, it is probable that many of the priesthood would release themselves from the thralldom of the Court of Rome; but they are necessarily guarded and cautious; and until the temporal power of the Pope is destroyed, it cannot certainly be known how they will act.

Among the laity, the case is far different. They are restrained from action, by the league which exists between the Pope and the civil governments of Italy. But as I mingled freely with all classes, and they were not fearful of being betrayed, I heard enough to convince me, that great numbers may be called Catholics, rather than Papists. I was in Rome in 1831, when the insurrections took place in Poland and the north of Italy; and during that year and in 1832, I travelled through the papal states, and went into the Austrian, as far as Venice. The impressions left upon my mind are, that the Italians are sighing for political freedom and independence, and that they are thoroughly persuaded, that a subversion of the Papal power must be the

incipient step. Indeed, a distinguished nobleman said to me, "We shall never have freedom, till the Pope is put down. He is the origin and source of all our evils."

The feeble administration of the Papal government is preparing the way for that catastrophe. When Pius VII. returned in 1814, he found his house swept and garnished. During the French occupation, their vigor had introduced great political reforms. The Roman state was no longer in debt, and the treasury was full to overflowing. The Pope took possession; and in the twenty years which had elapsed when I was there, the government was so deeply in debt, as to be reduced almost to bankruptcy. The people were reduced to a state of great suffering; and the nobles, once so opulent, had, in many cases, nothing of their patrimony left but pride and empty show, the back being often arrayed at the expense of the stomach. Such a state of things must be uneasy; and the fear is, that when the explosion does take place, it may carry with it the solid fragments of Catholic Christianity, as well as the rotten materials, and costly gilding of the Papacy.

Second Definition.

The second definition of Popery comprehends in it, ALL THOSE TENETS WHICH WERE REJECTED AS CORRUPTIONS OF CHRISTIANITY AT THE REFORMATION.

It is obvious, that under this head, are to be included, not only the united Church of England and Ireland, the catholic remainder of the Church of Scotland, as it styles itself, or the Scottish Episcopal Church, as it is called by its presbyterian neighbors, and the Protestant Episcopal Church of the United States, but also the Lutherans and Calvinists who have adhered to their respective confessions of faith, established at the period of the Reformation. But it ought also to be extended so as to include the Greek and Oriental Churches. These PROTEST, as much as we do, against cer-

tain tenets of faith and discipline rejected by us at the Reformation as corruptions of Christianity.

A Greek priest, with whom I conversed at Venice, told me that the points of difference between his communion and the Latins, were fifteen. He did not enumerate them all, but what he did mention, were important. 1. The rejection of the papal supremacy. 2. The free circulation of the Scriptures. 3. Communion in both kinds. 4. The marriage of the secular clergy. 5. The rejection of purgatory, and consequently of prayers for souls in torment. 6. The use of leavened bread in the sacrament of the Eucharist. I questioned him with regard to the doctrine of transubstantiation; but I could not make out from his answers, nor can I from the Orthodox Instruction of Plato, the Metropolitan of Moscow, that the Greek Church holds any thing more as an article of faith, than the *real presence*.* The word TRANSUBSTANTIATION is of Latin origin, and there is no corresponding word in use among the ancient Greek writers. The Greek Church receives seven general councils, and therefore admits the worship of the Virgin Mary, and the adoration of pictures. But transubstantiation was not invented until after the irreconcilable separation of the Greeks and Latins.

The Oriental Churches, having separated in the fifth century, soon after the session of the fourth general council, it is to be presumed, that they are still more widely different from the Roman Communion than the Greeks. Certain it is, that the Church of Rome has been laboring for three hundred years with very little success, to bring them over to an acknowledgment of her claims. The greatest concessions and indulgences have been offered to them. They have been allowed to retain their liturgical forms and ceremonies, and nothing, in fact, has been insisted upon, but

* The definition of Plato is as follows: "The holy Eucharist is a mystery, in which the faithful, under the form of bread, receives the very body of Christ, and under the form of wine, the very blood of Christ, for the forgiveness of sins and for eternal life."

an acknowledgment of the papal supremacy, and, perhaps, the worship of the blessed Virgin. The hope of being protected from the despotism of Mohammedan rule has operated as an allurement ; but this will probably be counteracted by the increasing political influence of Great Britain.

With regard to England and our own Communion, the liturgy articles and homilies, clearly show the points in which we differ from the Church of Rome. The articles have, by some, been called only articles of peace ; but they are much more. Drawn up with wonderful precision, exhibiting a consummate knowledge of Catholic antiquity, and a most acute and practiced skill in the subtleties of scholastic theology, we know not whether most to admire their learning, acumen, or moderation. *They neutralize and render harmless every extravagance of opinion.* In the united Church of England and Ireland, and in the Scottish Episcopal Communion, no man can be admitted to orders who does not, with all the solemnities of an oath, profess to receive them heartily and sincerely. In the United States, the adoption of them was delayed till the year 1801 ; not on account of any repugnance to the doctrine they contained, for almost all of the then existing bishops and clergy had expressly subscribed them ; but on account of the extreme caution to be used in their revision, and the fear of innovation. But after they were established, and constituted a component part of the doctrine of the Church, by article VIII. of the constitution, they became also, by article VII., a component part of those doctrines to which every candidate for holy orders solemnly engages to conform. In Great Britain and Ireland, the candidate for orders is required to subscribe *two* distinct declarations ; one of conformity to the Book of Common Prayer, the other of assent to the Articles. In the United States he is required to subscribe *one* declaration, embracing the whole. Whether he subscribe one or two declarations, makes no difference before the tribunal of conscience.

In speaking of the Lutherans of the Augsburg Confession, limitation has been made to those only who adhere to their confession ; for it is, unhappily, too true, that many who call themselves Lutherans, pay not the least respect to their confession. The Church of Sweden has preserved the Apostolic succession. Denmark has retained the form, but not the substance, of Episcopacy. The other Lutherans have substituted a system of superintendents, or overseers, approaching towards Episcopal government. I had an idea, until I was at Strasburg, that they had generally abandoned the doctrine of consubstantiation ; but, on my expressing this idea to one of their most excellent and exemplary pastors, he assured me that I was mistaken. "It is better," he said, "to believe too much than too little. We receive the doctrine, though we do not insist upon it as a term of communion." They use wafers in administering the sacrament, and have the crucifix, or image of Christ upon the Cross, on the altar, between two wax lights.

The Augsburg Confession of 1530, written by Melancthon, which was only enlarged and explained at Worms in 1540, corresponds so nearly with our articles as to show that it must have influenced the English divines in the language they adopted at the convocation of 1552.

After expressing the most entire assent to the decree of the council of Nice, concerning a trinity of persons in the unity of the divine essence, the confession proceeds to teach the doctrine of original sin—of the incarnation and death of Christ as the only meritorious cause of justification and salvation—of the institution of a ministry, that men may obtain faith by the teaching of the gospel and administration of the sacraments. It asserts that the grace of God is offered in Baptism, which is, therefore, necessary to salvation—that the body and blood of Christ are truly present in the Lord's Supper—that the Sacraments and the Word are efficacious on account of the ordinance and command of Christ, even when administered by wicked men—that pri-

vate confession and absolution are to be retained in the Church, though the confession of all sins is an impossibility, and is not binding on the conscience—that rites and ceremonies instituted by men, need not every where be the same, but that Ecclesiastical rites should be preserved when they can be so without sin, and when useful for tranquility and good order in the Church. It condemns and rejects the doctrine of meriting divine grace—of any satisfaction for sin but that of Christ—and though it admits the commemoration of the saints as examples for our imitation, it rejects entirely the worship of them. In all these respects, it asserts, there is no departure in doctrine from the Scriptures, or from the Catholic Church, or even from the Roman Church, so far as is known from her writers.* It proceeds to speak of the abuses of which they complain, such as the denial of the cup to the laity, the forced celibacy of the priesthood, the profanation of the mass by celebrating it for money, the idea of taking away the sins of the living and the dead by private masses, the forced enumeration of sins to a priest, the distinction of meats and other vain traditions, the perfection of the unmarried in comparison with the married life, and monastic vows.

It ends with a discussion of ecclesiastical power, and complains of the evils arising from its undue exercise. Pontiffs, relying on the power of the keys, had instituted new modes of worship, had burdened the consciences of men by reservation of cases and violent excommunications, and had even endeavored to transfer the kingdoms of the world, and to take away their empire from the Emperors. It defines the power of the keys, or the power of Bishops according to the Gospel, to be the power or commission of God to

* “Vel ab Ecclesia Romana, quatenus ex Scriptoribus nota est.” At Worms it was more cautiously expressed: “Postremo etiam Romanæ Ecclesiæ quatenus ex *probat*is Scriptoribus nota est.” It must be remembered that this declaration was originally made thirty four years before the publication of the decrees of Trent. The declaration, as made at Worms, was twenty-four years earlier than that publication.

preach the Gospel, remit and retain sins, and administer the sacraments ; for with this commission Christ sent the Apostles : As my father hath sent me, so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

The civil and ecclesiastical power, therefore, are not to be commingled. The ecclesiastical, has its proper commission. It must not intrude into an office foreign to it. It must not transfer kingdoms of the world, nor abrogate the laws of magistrates, nor take away legitimate obedience, nor prescribe laws for the form of the commonwealth. For Christ says, My kingdom is not of this world. Who hath made me a ruler or a judge over you. And Paul saith, Our citizenship is in Heaven.—Phil. iii. The arms of our warfare, are not carnal, &c. Thus do we distinguish the duties of each power, and ordering each to be honored, acknowledge each as a gift and benefit of God. When, therefore, the question is raised concerning the jurisdiction of Bishops, we are willing to admit, what is according to the Gospel, that the churches should render obedience to them of necessity and of divine right, according to that [which is there said] He that heareth you, heareth me.

After enumerating many excesses of power of which the Bishops had been guilty, the confession concludes with these memorable words : “ The Bishops might easily retain a lawful obedience, if they would not urge us to observe traditions which cannot be observed with a safe conscience.” And again : “ The object is not to take away the government from the Bishops ; but this one thing is required, that they should suffer the gospel to be purely taught, and relax a few observances which cannot be retained without sin. If they remit nothing, let them see to it, how they can shortly render an account to God for having, by their obstinacy, given cause for schism.”*

* “ Facile autem possent Episcopi legitimam obedientiam retinere, si non urgerent servare traditiones quæ bona conscientia servari non possunt.”

I have entered more extensively into a statement of the Augsburg Confession, because the name of Protestant was originally given to its adherents, and, accurately speaking, is applicable only to them. It will be seen, that *many of those opinions and practices which are now denounced as indications of an approach to popery, are, in fact, PROTESTANT OPINIONS AND PRACTICES.*

The Calvinists and Zuinglians, it is well known, differed from the Protestants on the subject of the Eucharist. The Sacramentarian Controversy, as it was called, produced the most injurious consequences to the Reformation. The efforts of Melancthon, Bucer, and Calvin, to heal the wound, were ineffectual; and that formal division took place, which has continued to the present time. The Protestants took the name of the Evangelical Church, the Calvinists and Zuinglians, that of the Reformed.

The late king of Prussia endeavored, and, in some degree, endeavored successfully, to produce a re-union. The Calvinists, at least as far as his dominion and influence extended, have consented to restore the altar, and to place upon it a simple cross, instead of a crucifix. This distinction was pointed out to me by M. Merle d'Aubigné, when I met him at Brussels, early in 1828.* The prayer-book, printed at Berlin in 1829, to be used by both parties in the Prussian dominions, has introduced the following change from the ancient Lutheran liturgies, in administering the elements.

“Nunc non id agitur ut dominatio eripiat Episcopis, sed hoc unum petitur, ut patiantur Evangelium pure doceri, et relaxent paucas quasdam observationes, quæ sine peccato servari non possunt. Quod, si nihil remiserint, ipsi viderint, quomodo Deo rationem reddituri sint, quod pertinacia sua causam schismati præbent.”

* M. Merle d'Aubigné has recently become much known in the United States by his History of the Reformation. I have not read his history, but I saw and received many civilities from him, first at Brussels, and afterwards, in 1834, at Geneva. He is a strict Calvinist, and is, therefore, an unexceptionable witness as to the fact for which I have quoted him. The Lutherans retain the *Crucifix*, or *image of Christ on the Cross*. The Calvinists are willing to *admit the Cross*; yet, it will be recollected, by those who have read the life of Bishop Butler, that a great clamor was made in England of his being inclined to Popery because he put up a cross in his private chapel.

ANCIENT FORM.

Take, eat.—This is the true body of Christ, given for your sins, which strengthens and sustains you unto eternal life.

Drink.—This is the true blood of Christ, shed for your sins, which strengthens and sustains you unto eternal life.

NEW FORM.

Take and eat, saith our Lord and Saviour Jesus Christ. This is my body which is given for you. This do in remembrance of me.

Take and drink ye all of this, saith our Lord and Saviour Jesus Christ. The cup is the New Testament in my blood which is shed for you. Do this in remembrance of me.

I have understood that this change is not palatable to a great number of the Lutheran clergy; and, in all probability, the union is more seeming than real. The Calvinists do not object to the change, because it decides nothing, and enables them to retain any opinions they may choose to hold.

Calvin, it is well known, admitted the real presence in the Sacrament, though in a very cautious and reserved manner. After speaking of “the invisible aliment, which we receive from the body and blood of Christ, represented under the signs of bread and wine,” he proceeds to say: “As God, by regenerating us in Baptism, ingrafts us into the society of his Church, and makes us his by adoption, so we say that in it, [in eo, i. e. the *invisibile alimentum* of which he had been speaking,] He performs the office of a provident father of a family, in that he ministers assiduously that food by which he sustains and preserves us in the life into which he hath begotten us by his word.”* *Calv. Inst. IV. 17. 1.*

And again: “I say, therefore, (what was always received in the Church, and what at this day they teach who think rightly) that the holy mystery of the Supper consists of two things: *corporal signs*, set before our eyes, which represent to us invisible things according to the capacity of our weakness; and *spiritual truth*, which, by those very symbols, is, at the same time, figured and exhibited.”

And a few sentences after, “I see not, indeed, how any

* “Primo signa sunt panis et vinum, quæ invisibile alimentum, quod percipimus ex carne et sanguine Christi, nobis representant. Sicut enim *in baptismo nos regenerans* Deus, in Ecclesie sue societatem inserit, et adoptione suos facit: ita diximus officium providi patrisfamilias *in eo* præstare, quod cibum assidue ministrat, quo nos in ea vita sustineat ac conservet in quam nos verbo suo genuit.” *Inst. lib. IV. cap. 17. 1.* Opera tom. IX. p. 365.

one can trust that he receives redemption and righteousness by the cross of Christ, and life by his death, *unless he especially relies on the real communion of Christ himself*. . . . I say, therefore, that in the mystery of the Supper, *Christ truly* exhibits himself to us by the symbols of bread and wine, and *thus his body and blood in which he hath fulfilled all obedience* to obtain for us righteousness; in which mystery namely [quo, i. e. Cœnæ mysterio] we are, in the first place, united with him in one body, and then, *being made partakers of his substance*, we also perceive power [sentiamus virtutem] in the communication of all good things.”* *Inst.* IV. 17, 11.

How far the sentiments of Calvin may be considered as the exponent of those now prevalent among the orthodox members of the Reformed communion, it is hard to say. Nevertheless, from the prayer-books in use in the Reformed cantons of Switzerland, I infer that they hold the real presence in the sense in which Calvin held it.

The venerable Dr. Gessner, the Antistes of the Church of Zurich, informed me, in 1834, that there are nine different liturgies in use in the Swiss cantons. Of these I have, in my possession, five. That of Zurich recites, at the communion, the passage in John vi., beginning at the 47th verse, and ending at the 63d, in order to warn those who are to receive, to come with due preparation of soul, by

* Having previously quoted John vi. 51, &c., 1 Cor. x. 16, and Augustine, Chrysostom, and Cyril of Jerusalem, fathers of the fourth century, Calvin proceeds in the same chapter as follows:

“Dico igitur, (quod et semper in Ecclesia receptum fuit, et hodie docent quicunque recte sentiunt) duabus rebus constare sacrum Cœnæ mysterium: *corporeis signis*, quæ ob oculos proposita, res invisibiles secundum imbecillitatis nostræ captum nobis repræsentant: et *spirituali veritate*, quæ per symbola ipsa figuratur simul et exhibetur. Et sane non video quomodo in cruce CHRISTI redemptionem ac justitiam, in ejus morte vitam habere se quis confidat *nisi vera CHRISTI ipsius communione imprimis fretus*. Non enim ad nos bona illa pervenirent, nisi se prius nostrum Christus faceret. Dico igitur, in Cœnæ mysterio per symbola panis et vini, CHRISTUM *vere* nobis exhiberi, *adeoque corpus et sanguinem ejus* in quibus omnem obedientiam pro comparanda nobis justitia adimplevit: quo scilicet primum in unum corpus cum ipso coalescamus; deinde *participes substantiæ ejus facti*, in bonorum omnium communicatione virtutem quoque sentiamus.” *Inst.* lib. IV. cap. 17, 11. Opera, tom. IX. p. 367.

faith and repentance, not trusting to the outward elements, but to the inward thing signified ; after which, the minister says : “ God be praised and thanked, who, according to His holy Word is now about to give us the joyful assurance of the forgiveness of our sins.”

The liturgy of the canton of the Grisons, published at Coire, in 1831, recites, in the communion service, the words of institution, Luke xxii. 15, 16, 19, 20, the language of St. Paul, 1 Cor. xi. 26, and 1 Cor. x. 16 ; and finally, John vi. 47, 48, 51, 54 ; and then it exhorts all persons to examine themselves, and to come with a true penitent heart and lively faith, because our Lord hath said, John vi. 63., “ It is the spirit that quickeneth, the flesh profiteth nothing.” In giving the elements, the minister says, “ This bread, saith Christ, is my body which (dahin) thereby is given for you. This cup is my blood, the blood of the New Testament which is shed for many for the forgiveness of sins.”

The liturgy of Bern after rehearsing the words of institution, says, “ The Bread is a sign and seal of the body of Christ which was crucified for us, and the cup is a sign and seal of the blood of Christ, which he hath shed for the expiation of our sins.” It quotes John vi. 35 ; and it prescribes as the form of blessing the bread and wine, “ The bread, which we break, is the communion (die Gemeinschaft) of the crucified body of our Lord Jesus Christ. The cup of thanksgiving, with which we give thanks, is the communion of the shed blood of our Lord and Saviour Jesus Christ.”

One only of these liturgies (that of Basel, 1826,) substitutes the faith of the recipient in the form of distribution. “ Your faith in the death of the body of our Lord Jesus Christ strengthen and preserve you unto eternal life. Your faith in the shedding of the blood of our Lord Jesus Christ, strengthen and preserve you unto eternal life.”

It does not seem necessary to say more with regard to the Calvinistic or Reformed communion, because we may fairly

presume that, in this country, the reader can easily have access to their standards. I pass on, therefore, to that

Third Definition

of Popery, which Mr. Hallam calls the “last and most enlarged sense,” and “which” he says, “the vulgar naturally adopted;” I mean that which makes it EXTEND TO CEREMONIES AND ECCLESIASTICAL OBSERVANCES.

Under this head must be included, 1. The Presbyterians of Scotland of all sects; 2. The Independents and other dissenters in England, calling themselves Protestants; and 3. The Congregationalists of this country, and the descendants of the Scottish Presbyterians, with the various sects which have emanated from them. All these accuse the Church of England and our communion of popery in our ceremonies and ecclesiastical observances. The use of a prescribed ritual, from which it is not lawful for the minister to depart; the celebration of festivals, such as Christmas, Circumcision, Epiphany, Easter and Whitsunday; the observance of fasts on stated days and seasons, such as Wednesdays and Fridays, Ember-days, Lent, Passion-week, &c.; the commemoration of Saints on special days, daily worship without sermons, &c.; the wearing of surplices and other ecclesiastical habiliments; the sign of the cross in baptism, the use of altars, kneeling at the reception of the elements in the Lord’s Supper, and communion of the sick; the ring, as a token and pledge in marriage, and bowing at the name of Jesus; are all objected to as popish. Consequently, any increase of such observances, as reverence in entering a church, bowing towards the altar, placing a cross over or upon the altar, and burning lights upon the same, are all looked upon as sure indications of a desire to return to Popery.

But they, who make Popery to consist in these things, are little aware of the dilemma into which they bring themselves. *There is not one of these observances, which is not in*

use among some or other of the Protestants, either of the Evangelical or the Reformed communions, on the continent of Europe. The use of a prescribed ritual is, I believe, universal. One of the pastors of Geneva told me they were about to alter their liturgy; and upon my asking in what respect, he said, to bring it nearer to that of the Church of England, especially in responsive worship. This desire to make their worship more fervent by the united voices of minister and congregation, has already shown itself in the liturgy of the Canton of the Grisons to which reference has been already made, as published by their synod in 1831. They have a litany which, in substance, accords with ours; and in many other of their services, especially in that for the communion, the responsive mode of worship is introduced. At Zurich, though the old system of prayer by the minister's voice only is preserved, I held the prayer-book in my hand through the whole service, and can aver that not a word was uttered which was not in the prescribed ritual. The festivals of Christmas, Easter, Ascension and Whitsunday, with the Mondays following Easter and Whitsunday, are celebrated. Passion week is observed by services every day, and there are special services for Palm Sunday, Holy Thursday (or High Thursday, as it is called, in commemoration of the institution of the Eucharist,) and Good Friday. There are also regular week day services, morning and evening, and lectures two or three times a week. Such is the practice among the Calvinists.

Among the Lutherans, there is the closest conformity with us in rites and ceremonies. They observe all the festivals and fasts, and saints' days which we do. In some of their churches, as for example, in Wirtemberg, and I believe in Baden, they wear surplices; not merely the simple garment of white linen which we use, but the more ornamented and costly garment used in the church of Rome. They use the sign of the cross, not only in baptism, but in consecrating the elements in the Lord's Supper. They have altars with

lights burning upon them, and not merely a cross, but a crucifix, in the centre. They kneel when they receive the elements, and administer the wafer, as the Church of Rome does, by putting it into the mouth of the recipient. The communion is administered in private to the sick. The ring is used in marriage, and they bow at the name of Jesus. Let it be observed that these are **THE ORIGINAL PROTESTANTS**. If our ceremonies and ecclesiastical observances are popish, then were Luther and Melancthon eminently papistical. I have shown that, in the Augsburg Confession, private confession and absolution are approved. The reformers of that Confession did not scruple even to give the name of Missa, or Mass, to the communion service ; but did that make them Papists ?

Let us not wage a war of words. Protestant is a negative term, and to know what we mean by it, we must specify against what we protest. A professor in the University of Bologna, said publicly, that he was the only consistent Protestant, for he protested against all religion. This was said in the dominions of the Pope, and under the very nose of the Inquisition. I was called upon at Bologna to baptize the child of two Protestants of the Swiss cantons on the Italian side of the Alps. As they did not understand English, I translated our baptismal service into Italian, and for reasons which will, I trust, be obvious, I put the question as to faith, as it is in the English service, repeating the whole Creed. The room was filled with Roman Catholics, drawn thither by a spirit of curiosity. They looked at each other with astonishment, and exclaimed, “ Why, they believe the creed ! ”

In Italy, Protestant means Infidel : in America, it means Christian. A Methodist came to me with a little treatise of Geography, in which he had divided the religions of the world into four : 1. Paganism. 2. Mohammedanism. 3. Judaism, and 4. Protestantism. In speaking of Canada, he said there were two religions : Protestant and Catholic.

Under which of your heads, said I, do you arrange the Roman Catholics? Are they Pagans, Mohammedans or Jews? No, they are Christians. But surely they are not Protestants. Perhaps you mean to make Christians a fifth division. No, he said, he supposed that Protestant and Christian meant the same thing. On my showing him that Protestant was only a negative term, he inserted in the table of errata, "For Protestant, read Christian."

I have no objection to the term Protestant, so far as it means rejection of the errors of the Church of Rome. It was never used in the Church of England, excepting in its original sense, until after the accession of William and Mary. In that sense, we may be called Protestants; but we are properly speaking, Reformed Catholics: always, however, with the understanding, that we are Protestants only *contingently*. Essentially we are *Catholics*—members of the great Apostolic family: while the Protestant sects are essentially *Protestant*,: i. e. they derive their origin, organization and existence, from the Reformation, and would have no being but for that event. We are *Protestant*, only as the Eastern Church has been for even a longer time.

From this review of the three definitions of Popery, the truth of the figure which I have used, will be evident, that they are the red, yellow and blue colors, into which the prism of human infirmity and corruption has broken the rays of the Sun of Righteousness. Naturalists have remarked, that the blending of these colors produces innumerable shades, and yet that light, when it ceases to be refracted, is colorless. Is it not so with the shades of opinion, and the distinctions of faith and practice into which the religious world is divided? I would wish to speak with all humility, under a deep sense of sin and error, and with all kindness and indulgence, respecting the motives of those who assail and defame our Church. Let me hope then, that what I am about to say, will not give offence to any, from whom we are sorry to differ, and will be favorably re-

ceived by those whom I address, whatever may be the shades of their private opinions.

I have sometimes thought, that HE who chargeth even his angels with folly, designs to exhibit before the whole universe, the greatness of that light and glory, which no created being can approach unto, by the very fact, that the Divine Institutions, when they pass from the Creator into the hands of even the purest and holiest of his creatures, become necessarily imperfect. But without entering into this lofty contemplation of God's mysteries, let us look to the state of the Christian Church at its commencement, as it is so beautifully described by the sacred historian. "And the multitude of them that believed were of one heart and of one soul."—Acts iv : 32. Is not such union desirable ? Ought not Christians to pray and to strive that it may be restored ? That Christian unity did exist down to the middle of the fifth century, though with abundant imperfections, is an incontrovertible fact. The greatest interruption to the Church's peace, was occasioned by the Arian heresy ; and even that would not have done the harm which it wrought, had it not been for the intermeddling of the Emperors who succeeded the great Constantine. "There was a time, and it is pleasing to look back to it, when a Christian, furnished with proper credentials from his Bishop, might travel through the world from east to west and from north to south, and be received to communion with his brethren, in any part of the globe then known." Such is the beautiful language of Bishop Horne ; and oh, let us receive his subsequent words, as a prediction, to cheer us under the toils of our present warfare ! "There will be a time, and it is comfortable to look forward to it, when infidelity, heresy and schism shall come to an end, and there shall be no contention among the redeemed, but in giving glory, and honor, and thanks, to him that sitteth on the throne."*

But is it possible that this re-union can ever take place on the principles professed by the Jesuits, and which since the French Revolution, have been on the ascendant in the Roman Communion? Will the Greek Church, or the Oriental Churches, ever submit to the authority which is claimed for the Pope? Let the exertions of the Jesuits for three hundred years answer the question.

On the other hand, will the whole Christian world ever consent to receive the Presbyterian or Congregational systems? They do not, and cannot expect it. In their missions to the heathen nations, they may possibly for a time, succeed in implanting what they consider as a pure Evangelical Church, just as the Jesuits have succeeded in some heathen nations, in establishing their faith. But when they come among the ancient Christians they cannot. What did Dr. Grant among the Nestorians? Did he not make the sign of the cross? Did he not kiss the cross upon their altar? Did he not receive the communion at the hands of one of their priests? He must conform to them, not they to him. To imagine that the whole world can ever become Congregational, or even Presbyterian, is madness.

If there shall ever be a re-union of the broken parts of Christ's body until his second coming, it must be, not upon the *extremes*, but in the *middle*. Yet in that middle, what a vast gradation of colors, from the Greek Church on the one hand, to the Calvinist on the other? If there ever shall be a re-union, it must be on the basis of the ancient creeds, with a good deal of indulgence and latitude, as to matters of opinion, and much toleration with regard to forms and ceremonies. In a word, *it must be in the middle of the prismatic rays* WHERE THEY ARE LEAST COLORED.

Any one who candidly examines the subject, will see that there are certain great and fundamental principles, which the great body of Christians, at all periods of the Church, and in every part of the world have professed. These are Catholic truths, and there can be no union with-

out them. The twelve articles of the Nicene creed for example, are firmly believed and held by the Roman Communion, the Greek and Oriental Churches, the Church of England, the Protestants of the Augsburg Confession, and those of the Reformed Communion. When we consider the institutions of the Christian Church, we find certain great points in which they all agree. 1. The doctrine of a Christian ministry originally appointed by Christ himself, and continued by his Apostles. Unhappily owing to the troubled state of the times, the Apostolic succession was violated by some of the Protestants, and that for which apology was first made on the plea of necessity, was afterwards defended on the plea of right. But no Church which has retained the Apostolic succession, will ever abandon it; and so satisfied of this, are many wise and good members of the Lutheran Communion, that measures have been taken by the king of Prussia, as is well known, to have the clergy of his dominions ordained by a Bishop, deriving his authority from the English Episcopate. 2. The doctrine of baptismal regeneration is equally recognized by the Church of Rome, the Greek and Oriental Churches, the Church of England, the Protestants of the Augsburg Confession, and all of the Reformed or Calvinistic Communions, who have adhered to their standards of faith and practice. 3. The doctrine of our Lord's real presence in the sacrament of the Lord's Supper founded on his own express declarations, is professed by the Church of Rome, the Greek and Oriental Churches, the Church of England, the Protestants of the Augsburg Confession, and the great majority of the Calvinists. They differ only as to the mode of that presence. The Church of Rome has adopted the theory of transubstantiation; the Lutherans, that of consubstantiation; the Calvinists, that of a spiritual presence, operating on the souls of the faithful, and accompanying the external symbols; the Church of England affirms the real presence, and denies the doctrine of transubstantiation as an article

of faith, while she says not a word about consubstantiation. She does this on the principle laid down in her twentieth article, that "although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so BESIDES *the same*, ought it not to ENFORCE *any thing to be believed for necessity of salvation.*" But let it be carefully observed, that the articles are not imposed upon the laity as terms of communion. The Nicene creed is the communion creed; and as such, it was ordered always to "be sung or said," immediately after the Gospel in the communion service.* The articles are binding upon the clergy, the authorized teachers of the Church; and subscription is required of the laity at the English universities, as public schools of the Church, to prevent discord. But I doubt much, whether any English clergyman would be justified in denying the sacrament to a pious layman, who believed the doctrine of transubstantiation; any more than he would be justified in refusing it to a Lutheran, a Calvinist, or a Zuinglian. It is on this ground, that the famous Father Le Courayer, in his defence of the validity of English ordinations, maintains that errors of opinion do not affect the validity or efficacy of the sacrament. "It is certain," he observes, "that if the English are validly ordained, they consecrate as well as we, and Jesus Christ becomes as present in the Eucharist, by the ministry of their priests, as by that of ours, whatever ideas they may form of that real presence. The reason of this is clear. That which produces the presence of Jesus Christ, is not the faith of the minister, but it is the power communicated to him by his ordination, in consequence of the institution of Jesus Christ. If a man of Zuinglian sentiments be ordained in the Catholic Church, [he means

* It has ever appeared to me to have been an unhappy alteration in our prayer-book, merely for the sake of shortening the service, that the Nicene creed has been transferred from its proper place. It injures a principle. I have understood, that the late Bishop Ravenscroft ordered it to be said in his diocese, on communion Sundays, after the Gospel.

the *Roman Catholic*,] no one doubts, that he consecrates as validly as the most orthodox priest, because the efficacy of his ministry depends upon the validity of his ordination, and not upon his faith.”*

And again : “ It is very true, that they [the English,] reject Transubstantiation, and that they do not acknowledge Jesus Christ to be present in the Eucharist, in the sense of a natural and sensible presence. But we have seen that our theologians do not derive the reason of the sacrifice in the Eucharist, either from Transubstantiation, or from that kind of presence ; and thus it matters little, for the acknowledgment of the sacrifice, whether the English admit or reject these points. It is sufficient, that receiving a true ordination, they consecrate as really as any Catholic [he means again *Roman Catholic*] priest ; and thus independently of their ideas as well as ours, the Eucharist is among them, all that it is in the Church [the *Roman Catholic Church*] ; because the errors of men neither diminish nor add any thing to the efficacy of the sacraments.”†

Great allowance must be made for human infirmity, and for tender consciences. It is one of the grievous errors of the

* “ Il est certain d'abord que si les Anglois sont validement ordonnez, ils consacrent comme nous, et que J. C. devient aussi présent dans l'Eucharistie par le ministère de leurs Prêtres que par celui des nôtres, quelques idées qu'ils se forment de cette réalité. La raison en est claire. Ce qui opere la présence de J. C. ce n'est pas la foi du ministre, c'est le pouvoir qui lui est communiqué par son ordination en consequence de l'Institution de J. C. Qu'un homme dans des sentimens Zuingliens soit ordonné dans l'Eglise Catholique, personne ne doute qu'il ne consacre aussi validement que le Prêtre le plus orthodoxe, parce que l'efficace de son ministère dépend de la validité de son ordination, et non point de sa foi.” *Defense de la dissertation sur la validité des ordinations des Anglois.* Tome. ii. Part. I, Liv. iv : chap. 5. Bruxelles, 1726.—p. 209.

† Il est bien vrai qu'ils rejettent la Transubstantiation, et qu'ils ne reconnoissent point que J. C. dans l'Eucharistie soit présent d'une présence naturelle et sensible. Mais nous avons vû que nos théologiens ne tirent point la raison de sacrifice dans l'Eucharistie, ni de la Transubstantiation, ni de ce genre de présence ; et qu'ainsi peu importe pour la reconnaissance du sacrifice que les Anglois admettent ou rejettent ces points. Il suffit que recevant une ordination véritable, ils consacrent aussi réellement qu'aucun Prêtre Catholique ; et qu'ainsi indépendamment de leurs idées comme des nôtres, l'Eucharistie est chez eux tout ce quelle est dans l'Eglise, parceque les erreurs des hommes ne diminuent, ni n'ajoutent rien à l'efficace des sacremens.” *Ib.* Tome ii. Part 2. Liv. v : chap. 6, p. 251.

Church of Rome, that she has legislated too much. Let us be careful not to follow her example. Secure the great points of faith and practice ; but seek not to cut every man's opinions down to the same standard.

Thus far and no farther can we agree with Rome as she now is. I proceed then to speak of the points in which we differ.

1. *The Papal Supremacy.*

We hold the equality of the Episcopal order. Even at a late period in the fourth century, St. Jerome could boldly say, that the Church of Rome was not to be put in equipoise with the whole world beside. "We must not estimate the Church of the city of Rome as one, and that of the whole world as another. Gaul and Britain, and Africa, and Persia, and the East, and India and all the barbarous nations adore one Christ, and observe one rule of truth. If authority be sought for, *that of the world is greater than that of the city.* Wheresoever there may have been a Bishop, whether at Rome or at Eugubium ; whether at Constantinople or at Rhegium, whether at Alexandria or at Tanis, he is of the same worth, and the same priesthood. The power of riches, the lowliness of poverty, makes not a Bishop more elevated or more depressed. All are successors of the Apostles."* The very Antithesis between Rome and an inconsiderable city of Etruria ; between Constantinople and a village on the straits of Messina ; between Alexandria, and one of the smallest cities of the Egyptian Delta ; all show the independence and equality of the Episcopate.

* "Nec altera Romanæ Urbis Ecclesia, altera totius Orbis existimanda est. Et Galliæ, et Britannie, et Africa, et Persis, et Oriens, et India, et omnes Barbaræ nationes, unum Christum adorant ; unam observant regulam veritatis. Si auctoritas queritur, orbis major est urbe. Ubiquumque fuerit Episcopus, sive Romæ, sive Eugubii ; sive Constantinopoli, sive Rhegii ; sive Alexandriæ, sive Tanis, ejusdem meriti, ejusdem est et Sacerdotii. Potentia divitiarum, et paupertatis humilitas, vel sublimiorem vel inferiorem Episcopum non facit. Cæterum omnes Apostolorum successores sunt." Hieron. Epist. ci. ad Evangelum. Ed. Bened. Tom. iv. pars 2. col. 803.

With the modern doctrine of the papal supremacy, is connected that of Infallibility. Taking this in the *lowest* sense, as I sometimes heard it explained in Italy, not as Infallibility properly speaking, or an exemption from error, but only in its more confined forensic meaning, *as a Tribunal of the last resort*, we ask with St. Jerome, Why not that of the world, rather than of a single city? Better appeal to a General Council as a last resort, than to the Pope and his consistory. Let a representation of the whole world by its Bishops and Doctors, be that tribunal. How dangerous to give to the Bishop of one city with his chief clergy, and he a temporal prince, the power of controlling and deciding all controversies and questions of any kind which may affect the welfare and happiness of whole states and empires! Why not go back to the original system of legislation in the Church, by Provincial Councils; all bound to hold the analogy of faith, but all competent to decide, without appeal in matters of discipline, or of forms and ceremonies, not repugnant to the faith? There never was a General Council till the enormous power of Constantine could effect it by bringing together at the expense, and by the force of the Roman Empire, a proper representation of the Church Catholic. And in that sense the Council of Nice, (A. D. 325,) is the only really General Council, which has ever existed. No subsequent Council has been a representative body of the whole Church. That of Constantinople, (A. D. 381,) consisted only of 150 Eastern Bishops. The Council of Ephesus, (A. D. 431,) originally consisted of more than 270 Bishops; but it was soon reduced to 200, by the defection of the Bishop of Antioch and his adherents; and even all that remained, did not sign its decrees. The Council of Chalcedon, (A. D. 451,) was more numerous attended; but the strongest representation was from those provinces which had been the least represented at Ephesus. Why then, it may be asked, have the decrees of Constantinople, Ephesus and Chalcedon, been received as to doc-

trine? And the answer is easy: Because they were subsequently assented to by the great body of the Catholic Church. To these four General Councils, the Church of England, and the Protestants of the Confession of Augsburg, have solemnly given their assent. With regard to the Church of England, the fact is too well known to require any proof from me. As to the Protestants, I refer to the express declaration of Melancthon, in his answer to the seventh of the Bavarian Articles, (Opp. Tom. 1, p. 365,) and to the *Corpus doctrinæ* in the *Kirchen-Ordnung* of Strasburg, 1670. In the latter, it is said of these four Councils. "We acknowledge the same as pure and conformable to God's Holy Word."

There is much diversity of opinion with regard to the *fifth* and *sixth* General Councils, and the Council in 'Trullo, which Balsamon calls a Supplement to them; but with regard to the *seventh*, the second Council of Nice, (A. D. 787,) which established Image worship, the fact is undeniable, that it met with great opposition. Notwithstanding that Council was approved by Pope Adrian I., and defended by him in writing, all the Bishops of Germany, Gaul and Aquitaine, assembled in the Council of Frankfort, (A. D. 794,) unanimously condemned and rejected the proceedings at Nice, touching the adoration of Images. This fact proves two things. It shows that the Fathers at Frankfort, under the protection and influence of Charlemagne, were averse to Image-Worship; and it also shows, that they would not submit to the decree of a Council, summoned and approved by the Pope, when they considered it as inconsistent with their duty to God.

All the following councils to that of Trent, claiming to be general, cannot be admitted, and in fact have not been admitted by any but those who are in communion with the Roman See. Even they are not agreed as to all of them, especially the Councils of Constance and Basel. The Council of Trent consisted mostly of Italian Bishops and

Doctors; and any impartial man who compares the histories of Pallavicini and Sarpi with the subsequent history of the Spanish Inquisition, will find that the few Bishops who dared to be independent were sacrificed to the implacable resentments of Rome.

The Court of Rome acknowledges no council to be general, but such as is called by the Pope; and taught by the example of Constance, it dreads to call, and never will call another, unless by compulsion. Such is the impression made upon my mind by what I have seen and heard. Hitherto it has obviously been the policy pursued by the principal powers of Europe to sustain the tottering and feeble throne of the Pope's temporal sovereignty; and with that, as Pius VII. himself declared in 1814, are "essentially connected his independence and spiritual supremacy."* So long, therefore, as his temporal power continues, there can be no hope of union. Rome will not come to us, and we cannot go to her.

2. *The Worship of Created Beings.*

Under this head I include all worship, of any sort whatever, which is not addressed to the three persons of the Holy Trinity; such as the worship of the Virgin Mary, the invocation of saints and angels, the adoration of relics and images, and the like. The book of my friend Dr. Horne, entitled Mariolatry, which is soon to appear in an American edition, corrected and enlarged by the author, will amply prove to the reader what is the present practice of the Church of Rome; and I could write a volume of facts which came under my own cognizance, which, if it were necessary, would fully corroborate his statements. But I shall confine myself to a few only.

In passing by a house in the Via di Marforio near the Marmertine prison in Rome, my attention was attracted by a

* Esquisses sur Pie VII. ut supr. p. 132.

picture of St. Anthony, before which hung a lamp, and under which was the following inscription :

ANTONIO IL SANTO, O PASSAGGERO ADORA

CHI FU' SI DI MIRACOLI FECONDO

MENTRE VISSE NON SOL, MA MORTO ANCORA,

CHE STUPIR FECE LA NATURA E' L MONDO.

PERO' CON VIVA FEDE A LUI T'AFFIDA,

CHE PERIR NON PUO' MAI, CHE IN LUI CONFIDA.

In English thus :

“ Oh passenger ! Adore St. Anthony ; who was so fruitful in miracles, not only while he lived, but also when dead, that he astonished nature and the world. Therefore with a lively faith commit thyself to him ; *for who confides in him can never perish.*”

Comment on these expressions is unnecessary ; but it may be well to remark, that under the vigilant eyes of the Inquisition and the police, no such inscription could exist for a moment without coming under the notice of the Roman government. If they do not approve, why not efface it ?

In the Church of St. Pudens and Santa Pudentiana, are the following inscriptions cut in marble and inserted in the wall over two confessionals. The Latin is on the left side of the church as you enter, and the Italian translation on the right. I copied them on the spot, and, as far as my memory now serves me, verbatim et literatim.

In hac omnium ecclesiarum urbis ! In this the most ancient of all the
vetustissima, olim domo S. Pudentis Churches of the city, formerly the house
senatoris, patris SS. Novati et Timo- of the senator St. Pudens, the father of
thei, et SS. Pudentianæ et Praxidis the Saints Novatus and Timotheus, and
virg : fuit S. S. Apostolorum Petri et of the holy virgins Pudentiana and
Pauli hospitium primum, ad martyrum Praxedes, was the first residence of the
et Christianorum baptismum, et ad mis- holy Apostles, Peter and Paul, for the
sas sacramque sinaxim. Sub altari ja- baptism of the martyrs and Christians,
cent tria millia corpora SS. martyrum, and for masses and the holy commu-
et copiosus sanctorum sanguis. Visit- nion. Under the altar lie 3000 bodies
antes hanc ecclesiam singulis diebus con- of holy martyrs, and a large quantity of
sequuntur indulgentiam trium millium blood of the saints. Those who visit
annorum, et remissionem tertie (sic) this Church every day, obtain the in-
partis peccatorum suorum aliasque dulgence of 3000 years and the remission
quam plurimas, et præsertim in die Sta- of the third part of their sins, and a

tionis, quæ est feria tertia post tertiam SS. Pudentis et Pudentianæ. *great many other [indulgences?] and especially on the day of the Station, which is the Tuesday after the third Sunday in Lent, and on the festivals of St. Pudens and St. Pudentiana.*

In questa chiesa più antiqua delle al- tre di Roma, già casa di San Pudente rest in Rome, formerly the house of the senatore, padre de' SS. Novatio, e Timo- restator St. Pudens, the father of the theo, e delle SS. vergini Pudentiana et saints Novatio and Timothy, and of the Prassede, fù il primo alloggiamento delli holy virgins, Pudentiana and Prasse- SS. Apostoli Pietro et Paolo, et dove des, was the first lodging of the holy si battezzavano coloro che si facevano Apostles Peter and Paul, and where Christiani e si radunavano per udir le those who became Christians were bap- messe et ricevere la santa communione. tized, and assembled themselves to hear Vi sono sepulti i corpi di tre millie mar- masses, and to receive the holy commu- tiri et raccolto copioso sangue di marti- nion. The bodies of 3000 martyrs are ri. Coloro che visitano questa chiesa there buried, and the copious blood of ogni giorno conseguiscono indulgenza the martyrs is there collected. Those di tre milla anni et la remissione della who visit this Church every day, ac- terza parte di loro peccati et molte altre, quire the indulgence of 3000 years, and e principalmente nel giorno della Sta- the remission of the third part of their tione qual è nella terza feria doppo la sins, and many others, and principally terza domenica di quaresima et nelle on the day of the station, which is on festi di SS. Pudenti et Pudentiana. the Tuesday after the third Sunday in Lent, and on the festivals of St. Pudens and St. Pudentiana.

In the Church of Ara Cœli at the altar called "del refugio de' peccatori," *i. e.* of the refuge of sinners, there is the following inscription :

La Santità di nostro Signore Papa Pio VII. felicemente regnante, con suo special rescritto, dato xii. Luglio. 1808. si è degnato di concedere quotidiano quest' altare privilegiato della bma vergine detta il refugio de' peccatori, con la liberazione di un' anima dal purgatorio, per chiunque sacerdote o regolare o secolare ivi celebrerà la messa. Di più concede in perpetuo CC. giorni d'indulgenza, anche per le anime de' defonti a chi reciterà le litanie della bma vergine in questa chiesa da guadagnarsi per ogni volta che si reciteranno. *The holiness of our lord Pope Pius VII. now happily reigning, by his special rescript, dated July 12th, 1808, hath vouchsafed to grant daily to this privileged altar of the most blessed Virgin, who is called THE REFUGE OF SINNERS, the liberation of one soul from purgatory, to any priest, whether regular or secolar, who shall here celebrate mass. Moreover his holiness grants forever 200 days of indulgence, likewise for the souls of the defunct, to any one who shall recite the litanies of the most blessed Virgin in this Church, to be gained every time they shall be so recited.*

In the centre of the Colosseum there stands a cross, to which is affixed the following inscription :

Baciando la santa croce si acquistano due cento giorni d'indulgenza. *By kissing this holy cross are acquired two hundred days of indulgence.*

A note made at the time in my memorandum-book, adds : " While we have been standing to take the inscription, full one dozen have kissed the cross.

In the Mamertine prison, or rather the church of S. Pietro in carcere, connected with that ancient structure, there is the following inscription :

Questa vera chiesa di <i>S. Pietro in carcere</i> è così detta per essere stata prima il Carcere Mamertino dove li SS. <i>Apostoli Pietro e Paolo</i>, per ordine di Nerone Imperatore, furono ritenuti nove mesi e più, fin al giorno del loro martirio. Fu da carcere consagrada chiesa in onore dei di. SS. <i>Apostoli da S. Silvestro Papa</i>, a preghi di <i>Constantino Magno Imperadore</i> e li diede il nome di <i>S. Pietro in carcere</i> e concesse ogni giorno a chi la visitava mille e due cento anni d'indulgenza, duplicata le Domeniche e festi comandate, e di più ogni giorno la remissione della terza parte de' peccati. Gregorio XIII. vi concesse indulgenza plenaria il primo di Agosto delli primi vesperi al tramontare del sole. Benedetto XIII. li 10 Novembre, 1726, vi consagrò solennemente il ristaurato altare. Finalmente Pio VI. nel 1776, vi concesse ogni giorno l'indulgenza plenaria perpetua per li vivi e per li morti. Nel tempo che in questo carcere erano ritenuti li di. apostoli convertirono alla santa fede li SS. <i>Processo e Martiniano</i> custodi della medesima, ed altri 47, per battezzare li quali essi apostoli fecero miracolosamente nascere un fonte di acqua che ancora dura senza diminuirsi per quanta se ne levi, e dopo averli battezzati celebrò la <i>sta</i> messa e li comunicò e di poi confermati nella fede furono tutti martirizzati, per amore di <i>Gesu Cristo</i>. li corpi de' quali sono sepolti in questo santo luogo, e quelli de' SS. <i>Processo e Martiniano</i> nella Basilica Vaticana. Si vede in questo carcere la colonna dove <i>S. Pietro e S. Paolo</i> erano incatenati. L' altare di essa chiesa di <i>S. Pietro in C.</i> è privilegiato ogni giorno in perpetuo con la liberazione di un' anima dal purgatorio per ogni messa che in quello si celebrerà.	This true church of <i>St. Peter in prison</i>, is so called for having first been the Mamertine prison, where the holy apostles, Peter and Paul, by order of the emperor Nero, were confined nine months and more, until the day of their martyrdom. From a prison it was consecrated a church in honor of the said holy apostles, by <i>Saint Sylvester, Pope</i>, at the prayer of <i>the emperor Constantine the great</i>, and he gave it the name of <i>St. Peter in prison</i>, and granted every day to any one who visited it, one thousand two hundred years of indulgence, doubled on Sundays and commanded festivals, and moreover, every day the remission of the third part of sins. Gregory XIII. granted there plenary indulgence on the first day of August, from the first vespers until sunset. Benedict XIII., on the tenth of November, 1726, there solemnly consecrated the restored altar. Finally, Pius VI., in 1776, granted there every day the perpetual plenary indulgence for the living and the dead. While the aforesaid apostles were confined in this prison, they converted to the holy faith the saints <i>Processus and Martinianus</i>, the keepers of the same, and forty-seven other persons; to baptize whom, the same apostles miraculously made a fountain of water spring up, which still continues, and is never diminished whatever may be the quantity taken from it. And after having baptized them, he celebrated the holy mass, and gave them the communion; after which, being confined in the faith, they were all martyred for the love of Jesus Christ. Their bodies are buried in this holy place, except those of the saints <i>Processus and Martinianus</i>, which are buried in the church of the Vatican. In this prison is seen the pillar to which <i>St. Peter and St. Paul</i> were chained. The altar of this church of <i>St. Peter in prison</i> is privileged every day forever with the liberation of one soul from purgatory, for every mass which shall be celebrated at the same.
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Not far from this inscription there was a box for alms, on which stood a bronze crucifix worn bright—and all the features of the face of the image were destroyed—by kissing.

The church of St. Praxedes is not far from the splendid Santa Maria Maggiore, and being thus overshadowed, is probably visited but rarely by foreigners. On the 25th of March, 1831, the festival of the Annunciation, I copied the two following inscriptions, engraved in the marble pannels of the pilasters of the chancel, on the right and left sides of the high altar.

1. On the left hand of the chancel.

Hic sitæ sunt infrascriptæ reliquiæ :	Here are placed the relics hereunder written :
Dens Sancti Petri Apostoli.	A tooth of Saint Peter the Apostle.
Dens Sancti Pauli Apostoli.	A tooth of Saint Paul the Apostle.
De reliquiis S. Ananiæ apostoli	Some of the relics of St. Ananias the apostle and of St. Terentianus the martyr.
Sancti Terentiani martyris.	
De camisia beatæ Mariæ Virginis.	A part of the blessed Virgin Mary's chemise.
De cingulo Domini nostri Jesu XPI	Part of the girdle of our Lord J. C.
De brachio S. Philippi apostoli.	Part of the arm of St. Philip the apostle.
De virga Moysi.	Part of the rod of Moses.
De brachio S. Barnabæ apostoli.	Part of the arm of St. Barnabas the apostle.
De terra super qua Dominus noster	Part of the earth on which our Lord
Jesus Christus oravit ante passionem.	Jesus Christ prayed before his passion.
De brachio S. Severini martyris.	Part of the arm of St. Severinus the martyr.
De reliquiis S. Benedicti abbatis.	Some of the relics of the abbot St. Benedict.
De reliquiis S. Sabæ abbatis.	Some of the relics of the abbot St. Sabas.
De reliquiis S. Galli abbatis.	Some of the relics of the abbot St. Gallus.
De reliquiis S. Constantiæ imperato-	Some of the relics of St. Constantia,
ris filiæ.	the daughter of the emperor.
De reliquiis SS. quadraginta martir.	Some of the relics of the holy 40 martyrs.
De velo Sanctæ Agatæ.	Part of the veil of St. Agatha.
De arundine et spōgia qua potaverūt	Part of the reed and sponge with
Dominum nostrum Jesum Christū.	which they gave our Lord Jesus Christ to drink.
De capitibus Sanctor. Petri et Pauli.	Part of the heads of Saints Peter and Paul.
De reliquiis SS. Cosmæ et Damiani.	Some of the relics of Saints Cosmas and Damian.
De costa Sancti Alexii.	Part of the rib of Saint Alexius.
De brachio Sancti Sebastiani.	Part of the arm of St. Sebastian.
De brachio Sancti Nicolai.	Part of the arm of St. Nicholas.
De sepulcro beatæ virg ^{is} Mariæ.	Part of the sepulchre of the blessed Virgin Mary.
Imago Salvatoris quam S. Petrus	The image of the Saviour which St.
Apostolus donavit Pudentio (<i>sic</i>) patri	Peter the Apostle gave to Pudens, the
Sanctæ Praxedis.	father of Saint Praxedes.

De reliquiis Sancti IOHIS Baptistæ.

Some of the relics of St. John the Baptist.

De linteo quo Dominus abstersit pedes discipulorum.

Part of the towel with which the Lord wiped the feet of his disciples.

De pannis quibus involutus fuit Dominus Jesus in sua nativitate.

Part of the swaddling clothes in which the Lord Jesus Christ was wrapped at his nativity.

De veste incosutili Dni nri Jesu XPI

Part of the seamless garment of our Lord Jesus Christ.

Tres spinæ de corona D. nri Jesu XPI

Three thorns from the crown of our Lord J. C.

2. On the right hand of the chancel.

Hoc loco conditæ sunt reliquiæ

In this place are deposited the remains (or relics)

Sancti Zechariæ patris Sancti Joannis Baptistæ.

Of St. Zacharias the father of St. John the Baptist.

De capite S. Bartholomei Ap̃li.

Part of the head of St. Bartholomew the apostle.

De reliquiis S. Lucæ Evangelistæ.

Some of the relics of St. Luke the Evangelist.

De petra qua lapidatus fuit S. Stephanus protomartyr.

Part of the rock with which St. Stephen the protomartyr was stoned.

De reliquiis S. Jacobi intercis.

Some of the relics of St. James, who was beheaded.

De brachio S. Fabiani martyris.

Part of the arm of St. Fabian the martyr.

De reliquiis S. Nicolai episcopi.

Some of the relics of St. Nicholas, bishop.

De reliquiis S. Mauri abbatis.

Some of the relics of the abbot St. Maur.

De reliquiis S. Ephrem. monaci.

Some of the relics of the monk St. Ephrem.

De tunica S. Francisci.

Part of the tunic of St. Francis.

De reliquiis S. Thomæ Aquinatis.

Some of the relics of St. Thomas Aquinas.

De reliquiis S. Bernardi abbatis Clairavall.

Some of the relics of St. Bernard, abbot of Clairvaux.

De reliquiis ūdicī millīū virg.

Some of the relics of the 11,000 virgins.

De veste S. Catharinæ virg.

A part of the robe of St. Catherine, virgin.

De reliquiis S. Claræ virg.

Some of the relics of St. Clara, virgin.

De reliquiis S. Paulinæ virg. et martyris.

Some of the relics of St. Paulina, virgin and martyr.

De sepulcro B. Mariæ virg.

Part of the sepulchre of the most blessed V. M.

De brachiis SS. Stephani et Laurentii martyrum.

Part of the arms of the Saints Stephen and Lawrence, martyrs.

De genibus S. Gregorii Papæ.

Part of the knees of Pope St. Gregory.

De capite S. Lucæ evangelistæ.

Part of the head of St. Luke the Evangelist.

De brachio S. Matthæi Ap̃li.

Part of the arm of St. Matthew, the Apostle.

Caput S. Paulinæ virg. et mar.

The head of St. Paulina, virgin and martyr.

Brachium S. Praxedis virginis.

The arm of St. Praxedes, virgin.

Spōgia qua S. Praxedes Sētorū
martyrū sāguinē colligebat.

De cruce S. Andreæ Apli

De arundine cui imposita fuit spōgia
aceto et felle plena qua potaverunt D.
N. Jesum Christum.

De sepulcro Domini nostri Jesu
Christi.

Quatuor fragmenta ligni sanctæ cru-
cis ejusdem D. N. Jesu Christi.

The sponge with which St. Praxedes
collected the blood of the holy martyrs.

Part of the cross of St. Andrew the
apostle.

Part of the reed on which was placed
the sponge full of vinegar and gall with
which they gave our Lord J. C. to
drink.

Part of the sepulchre of our Lord
J. C.

Four fragments of the wood of the
holy cross of the same our Lord Je-
sus Christ.

Thousands of facts might be adduced to show that in Italy the Virgin Mary, in the popular apprehension, is a great dressed-up doll, and our Lord Jesus Christ, a great baby seated in her lap, and under the tutelage of his mother.

As I was passing through Lucca, I saw in the church of San Romano a chapel del Presepio, *i. e.* of the manger, in which there were images of the holy family as large as life.

The Virgin was sitting in a large armed chair, crowned; the child Jesus, sitting in her lap, also crowned, and playing with a jewel suspended from his mother's neck; at her side, St. Joseph, a worked cravat about his neck, worked ruffles at his wrists, and holding a nosegay in his hand!

I could not help adding to this short description "What a baby-house religion!—while I have been writing these few lines six persons have knelt at this shrine!"

If a beggar in the street asks alms, it is for the love of the virgin. If a man fractures his arm, or breaks his leg, or falls into a river without being drowned, you see his votive offering decorating the altar of the virgin, acknowledging that he has been cured or saved through her powerful intercession with her child. Our Lord is a king under age; his mother, a queen regent. A distinguished lady in France, the wife of a foreign minister, with whom I was conversing on the divided state of the French nation said to me, "Oh, how much Idolatry did I see in Italy! yet I cannot leave the communion of the church; I cannot turn protestant; for their religion [meaning principally the French reformed] is cold and heartless, and they have no priesthood."

And now I would earnestly entreat the reader to pause and seriously consider the practical influence of this whole system of worship, as it exists in the papal dominions. Does it not make void the doctrine of the One Mediator, and substitute bodily exercise for that change of heart which is the life of repentance? How much, in the course of his life, might an able bodied man effect, by following every day the rules laid down for his observance! At sunrise he might kiss the cross in the Colosseum, and obtain two hundred days' indulgence in a moment. He might hurry to the church of St. Pudens and St. Pudentiana, and during a half hour's mass, secure to himself three thousand years' indulgence, and the remission of a third part of his sins. Returning by the way of Ara Cœli he can recite the litanies of the most blessed virgin at the altar of her who by papal authority is called **THE REFUGE OF SINNERS**, and he has two hundred days more of indulgence, which he may either keep himself or kindly give to one of his dead friends. If he has three pauls (30 cents) in his pocket, he may exercise his charity towards that friend still further by having a mass said expressly for his soul by one of the monks or any other priest, and thus deliver it at once from the torments of purgatory. Crossing thence to the Mamertine prison he may gain twelve hundred years' indulgence, or on a Sunday or festival morning, two thousand four hundred years, and the remission of another third part of his sins. Here, also, if he has another thirty cents to spare, he can pay for another mass, and liberate another friend from purgatory. Thus he may before breakfast, every day of his life, obtain for himself at least more than 4300 years' indulgence, and the remission of two thirds of his sins, with only a little bodily labour; and for the expense of sixty cents he may liberate two souls from purgatory!*

* Owing to the difference of currency, the price of a single mass may differ in different countries. But in Italy, as a priest informed me, it is customary for the unbeneficed secular clergy to be supported by getting a mass to say for souls in purgatory. They usually find some wealthy person who gives them a room in his house, and they contrive to pick up some other employment to eke out

The facts are undeniable. By some they are defended, by others, palliated or evaded. A priest of the latter class, on my objecting to them, replied: "These are only cobwebs in the old building. You ought not to have left the house on their account." My answer was, "Why live in dirt? Brush them out and clean your house well, before you expect us to live in it."—But they are not cobwebs. They are a leprosy which has eaten deep into the wall; and in its present condition, no healthy man will seek there a covert from the storm of God's indignation.

3. *The denial of the Cup to the laity.*

This is excused only on the plea of discipline. But why excuse it at all? Our Saviour says, "Except ye eat the flesh of the Son of Man and *drink his blood*, ye have no life in you. Whoso eateth my flesh and *drinketh my blood*, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and *my blood is drink indeed*. He that eateth my flesh and *drinketh my blood*, dwelleth in me and I in him."—John vi: 53–56.* I have shown that this passage of Scripture is applied to the Eucharist, not only by the Roman, but also by the Protestant and Reformed Communions. But the command to *drink the blood* of Christ, is as imperative, as to eat his flesh; and the benefits to be derived, apply as much to one as to the other. If any one wilfully rejects the cup, he cannot be said to receive the Sacrament which Christ appointed; and though we may charitably hope that God will forgive the defect, and not take away his grace on that account, from those whose fault it is not, yet we must say, that a load of sin rests upon those who ordered, and by their authority, retain the abuse, which we should be very unwilling to take

their living; but the mass a day is their main dependance. A breakfast can be obtained for half a paul; and, as I know, a pretty good dinner, including bread and wine, can be made for a paul and a half.

* Lest it should be said that I have quoted from a Protestant version, which is of no authority, I here state that it differs not from the Latin, nor even from the English version of Rheims, the original edition of which is now before me.

upon ourselves. I see not how any man can go from our Communion, where he receives both the body and the blood of Christ, and thus become a partaker, as he must necessarily, in the heinous sin of denying to the laity, that which is their birth-right, as members of the Church of God. And how the laity themselves, can tolerate a violation of God's word, which deprives them of so dear a privilege, I leave it to themselves to answer.

4. *The forced celibacy of the Clergy.*

I say forced ; because the sin consists in legislating at all upon the subject. If any one deprives himself voluntarily, of all the dear affinities of conjugal and parental life, that he may the more entirely devote himself to the service of his blessed Master, far be it from us to censure him. But why make a trap and a snare for those who cannot endure such a sacrifice ? It cannot be pretended, that the Scriptures require it. On the contrary, if they do not enjoin, they at least permit, the marriage of all orders of the ministry. Where the Scriptures have left the subject, we should leave it.

Nearly connected with the general subject, is that of monastic or cœnobitic life. If men or women live a single life, for the sake of devoting themselves more entirely to the service of God, in works of charity and mercy, who should forbid them ? Yet St. Paul, knowing well the infirmities of our nature, has given a caution upon this subject, the violation of which, has occasioned innumerable evils. (1 Tim. v : 9-15.) Convents without vows, for disabled or impoverished clergymen, or for godly women, who have determined never to marry, and wish to devote the remainder of life to prayer and meditation, and the active exercise of charity, in visiting the sick and instructing the ignorant, would be a blessing to the Christian Church. But convents where young and athletic men, or young and lovely women are to be immured for life, become engines of

Satan, and houses which are the way to the chambers of death.

The laity in the Roman States, are exceedingly impatient of the monastic orders; and should a revolution take place, they will inevitably be stripped of their possessions. The convents are suppressed already, in France, Spain, Portugal and a part of Italy. Pity is it, that in this wreck of old establishments, they are following the example of England at the reformation, by enriching the favorites of the crown, at the expense of the Church, instead of devoting her property to the proper maintenance of religion and learning.



On all the points which have now been mentioned, there must be a reform in the Church of Rome, before there can be any movement on the part of those Christians who differ from her towards a re-union. But it may be well to consider the subject of a re-union in another aspect, as regards particularly our own position in the United States of America.

There is a large and increasing body of American citizens, who are now in Communion with the See of Rome; and upon this body, an increasing number of Bishops and clergy exert a most untiring energy to make them in all respects submissive to the decrees of the Papacy. They are aided by large sums received from Europe, with which they are erecting churches, colleges, and monasteries. The greater part of their Bishops and clergy are foreigners by birth and education, brought up under political influences, very different from the institutions of our own republic. I except not even Ireland; for the Irish as a nation, are opposed to the English rule, and are, therefore, willing to subject themselves to an Ecclesiastical domination in their own Communion, from the exercise of which, the spirit of an American citizen must and will revolt.

The present Roman Catholic population in this country,

consists in a very large proportion of adopted citizens. Here they are neither *tolerated* nor *persecuted*. They are not *tolerated*, because they enjoy equal rights with all other classes of professing Christians. They are not *persecuted*, unless it be occasionally by a lawless mob. Their feelings therefore, must necessarily become kinder; and their children being educated among the children of other denominations of Christians, will not feel such horror of them, as they might under other circumstances. Then comes the general effect of learning, the unrestrained freedom of opinion, and the occasional intermarriages and other alliances, which must and do take place.

Now under all these influences, will it be possible for the Roman Catholic clergy to bring up their laity to the ultra notions of the Jesuits, and the Court of Rome? I trow not. At the most, they will only get them up, I mean the intelligent part of them, to the standard of Bossuet, and the liberties of the Gallican Church. I doubt even, whether, under the influence of our institutions, they will be made to ascend higher in the shades of opinion, than the school of Port Royal, Pascal, Arnauld, Nicole, and the divines of Louvain.

It is evident that the scandals which in Italy are seen in the glare of day, are here kept carefully out of sight. Their clergy in general, lead exemplary lives. The truly Catholic doctrines held by the Church of Rome, are prominently brought forward, and those which, in reality are heretical, are softened and explained away.

For all this I rejoice. Its effect upon the laity of their Communion, must be salutary. And I am neither sorry nor alarmed, when I hear them telling their laity, that we are advancing towards them. If they think that we are advancing nearer to them than the Church of England was at the time of the Reformation, it is the effect of their ignorance. If on the other hand, they do not think so, but merely profess to think so, in order that they may divide and conquer

us, they only use the same stratagem, which the Jesuits used at the Reformation. The present stratagem, may for the time, have the same effect as the former. It may frighten a few timid, unstable and ignorant souls, to forsake the straight and middle way, and be swallowed up by the Scylla and Charibdis on either shore; but it cannot have the effect upon us which it was designed to have. The mischief will recoil upon themselves. It will dispose the laity of their Communion, to regard us as their brethren and although the time may be yet distant, when the convulsions of Europe will sap the Papal throne to its overthrow there may in the mean while, be a gradual preparation of hearts and minds, which will ultimately lead to a blessed harmony.

A GREAT AMERICAN CATHOLIC CHURCH, equally removed from the extremes of Popery and Puritanism! What glorious object for the American Christian's contemplation! Let us hope that the present agitation will only render truth clearer, and hearts kinder. Let us hope, that being united in one holy communion, having one Lord, one faith, one baptism, we as the American people, may go forth under the banners of our divine Lord, "to the breaking down the kingdom of sin, Satan and death; till at length the whole of God's dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour."

In this holy hope, to which I am sure every one whom I now address, will respond a fervent Amen,

I remain brethren,

Your affectionate and most humble servant,

S. FARMAR JARVIS.

Festival of St. Bartholomew, 1843.

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